The Christian Union

Our part is to conspire with the new works of new days.—Emerson.

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LYMAN ABBOTT, HAMILTON W. MABIE, } EDITORS.

THE OUTLOOK.

OUT of the fragmentary and contradictory telegraphic reports from the West it is difficult to construct any consistent and harmonious history of the pending strike on the Burlington Railroad. Certain great salient facts are, however, tolerably apparent. As an attempt to compel the Burlington management to adopt the engineers' view as to either the price to be paid or the conditions of employment, the strike is a failure. But it has inflicted incalculable damage upon the road, which is still in a disorganized condition, "playing at railroading," as one dispatch expresses it, and getting along with such incompetent service that in one instance a coroner's jury has declared it responsible for a death caused by one of its incompetent engineers. The strike has extended to the switchmen, and is now accompanied with some acts and some threats of violence. In Chicago the trains which carry Burlington cars are protected by special police, and a considerable number of Pinkerton men are employed by the corporation for the protection of its property. Other connecting roads are drawn into a serious quandary by the strike. If, on the one hand, they refuse to take Burlington freight, they are guilty of violating the law and render themselves liable to legal proceedings; if, on the other, they attempt to take Burlington freight, they fear a strike by their own employees. Such a strike would paralyze commerce, for the Burlington road has already in its employ all the competent engineers who do not belong to the Brotherhood, besides a good many who are incompetent. Under these circumstances some of the roads are attempting to avoid the issue, either by delays or by some sort of compromise with their men, in some instances refusing to say whether they will or they will not take Burlington freight, in one instance proposing to handle it by special employees hired for the purpose. If we may trust newspaper reports, the public, in and about Chicago at least, is in a feverish state of mind, fearing it knows not what. Our correspondent in another column, who does not belong to the Brotherhood and has no direct interest in the strike, gives a picture of the condition of things outside of Chicago and along the line of the Burlington road.

Every such new strike renders it legitimate, if not necessary, to reiterate principles with which our readers are familiar, and which are indeed in the nature of truisms. But as often as moral principle is disregarded it needs to be reasserted. Violence, lawlessness of every kind, ought to be at once and vigorously put down and punished. The labor difficulties never can be solved by mobs, or anything approaching mob law, and all men—employers, employed, and the greater public—should combine in repressing and punishing every exhibition of lawlessness and violence. The employment of Pinkerton men by the railroads, if not illegal, ought to be. It is immoral, and leads directly to violence. It is the business of the State to protect both the property and the traffic of the railroads, and the railroads ought to trust the State, and, if it fails in its duty, to hold it responsible for the consequent damages. If a corporation may employ a private army to protect its property, private individuals may arm themselves to protect their persons; and from this condition of things to barbarism the transition is a short and easy one. The railroads ought to obey the law requiring them to take all freight and passengers from connecting roads. They ought to make no compromise with any one who asks them to violate this law. It is better that the whole railroad traffic of the United States should come to a standstill than that the law should be trampled under foot by violence, and the violence be submitted to. The attempt on the part of the employees of other roads to strengthen the strike on the Burlington road by a sympathetic strike is without justification, if not absolutely without excuse. A strike is bad enough at best, and it is a self-evident proposition that no employees ought ever to strike when they have themselves no grievance which compels them to do so.

Those who are in the thick of the battle have enough to attend to to apply these principles to the solution of the present exigency, but those who are not have a right and a duty to consider what are the fundamental principles the application of which will prevent in the future such disorder and distress as is inflicted upon the community by such battles as that recently waged in the Schuylkill and now waging in the Northwest. Our judgment as to these principles is radically opposed at every essential point to that of the correspondent whose letter we publish in another column. In our judgment, a railroad is not private property, but a public highway; it is not to be managed primarily in the interest of the supposed owners, but in that of the public; the public welfare takes precedence over private interest; the real relation between the corporation and the State is that of an anomalous partnership, and the State is the dominant power in the partnership; so long as the railroad managers can maintain such relations with their employees that they can conduct the freight and passenger traffic of the country peacefully and safely, the public may well leave them so to do; whenever they cannot, it is the duty of the Legislature to interfere; whenever the corporation for any reason fails to administer its trust in such a way as to serve adequately the best interests of the public, the public must protect its own interests; and we see no better *first* step for this purpose than compulsory arbitration, enforced on the corporation by requiring it to do, not what it thinks is just, but what a disinterested tribunal thinks is just, in all controversies which may arise between itself and its employees; what other steps may be necessary thereafter are matters for other and future consideration. We may add, parenthetically, that if our correspondent is right in supposing that the railroad engineers did not suggest arbitration until after the strike was inaugurated, he is right in thinking that they did not suggest it soon enough. But we think he is mistaken in his facts. We may also add that, in our judgment, strikes impede, they do not accelerate, progress toward such legislative reforms as we have indicated in this paragraph to be necessary, and the sooner workingmen take Mr. Powderly's advice, and combine for education, legislation, and co-operation, instead of combining for war, the better it will be for their interests and those of the entire community.

In his manifesto to the Knights of Labor, occasioned by recent strikes, Mr. Powderly dissuades his constituency from strikes and urges them to concentrate their force on education and political agitation. He asks them to consider what, on the one hand, a combination of hungry men can do appealing against a combination of dollars, and, on the other, what power there is in the combined work of 500,000 members if educated and united in dealing with industrial problems. "Educate our people," he says; "teach them what it is that causes depression, teach them what is contained in our preamble for their discussion, sifting out that which is good in it and changing that which is not so good to something better." He urges them to combine to secure legislation which will compel individuals and corporations to transact business on a basis of real property instead of on a basis of fictitious values—a result which can be reached, not by strikes, but by intelligence and combined political action. He ends this sensible paper by requesting every local assembly to hold meetings at once, to vote on the questions submitted; namely, whether the organization shall enter at once upon an active educational campaign, sending out competent teachers and levying an assessment of fifteen per cent. per capita to defray the expenses of the lecture trips. Mr. Powderly by this paper illustrates again the accuracy of the statement made recently in our columns by Professor Ely, that the strikes emanate, not from the leaders, but from the men. The former discourage, the latter compel them.

The prospects for the passage of the International Copyright bill are exceedingly good. Colonel Breckenridge introduces into the House of Representatives the same bill which Senator Chace had brought before the Senate. This bill was referred to the Judiciary Committee, and the hearing of the friends of copyright before that body was all that

could be desired. The members of the Committee showed great interest in the subject, and expressed their substantial accord with the measure. It is believed that a majority of the House of Representatives are equally well disposed toward the bill, and that if it can be brought before the House it will be passed by a very large majority. Speaker Carlisle has expressed his willingness to do all in his power, and it is hoped that within the next few weeks it will be possible to secure the time necessary to get the measure before the House for a vote. This result is due, we believe, to the very general discussion of the question during the past winter—a discussion which was, in our judgment, the only thing needful to secure the adoption of some measure which would do better justice to both American and foreign writers. We sincerely hope that the early passage of the bill by Congress will oblige Mr. Arnold to revise his opinion that only the French and the Italians have delicacy enough to recognize the rights of an author.

A resolution has been introduced into the House of Representatives calling upon the Secretary of the Interior to inform the House respecting the order issued by the Commissioner of Indian Affairs forbidding missionaries to teach Indians in the vernacular, and asking for the reasons of this order and under what authority of law it was issued. It is high time such a call was made with the authority of Congress upon the Commissioner. As our readers know, we are in thorough sympathy with his desire to expedite the teaching of English in all the Indian schools, and to abolish the use of the Indian vernacular, which is at once a badge of barbarism and an instrument for its perpetuation. We should like to see all missionary societies seek, in the exercise of their own legitimate freedom, the ends which the Commissioner, by an order which seems to us wholly unwarranted and despotic, is seeking. There is some question whether, since the Bureau has a technical power to exclude all persons from the reservation, it has not legal authority to exclude teachers who do not pledge themselves to teach only in the English tongue. But if such a right exists, it is technical, not moral, and an investigation by Congress of General Upshaw's order—for we believe we are authorized to state that it really emanated from him—can only end in its abolition, so far as it assumes to control the methods of instruction pursued in schools supported wholly by private benevolence.

Sixty-five votes were necessary to pass the Crosby High License bill in the New York Assembly last Thursday, and exactly this number was obtained. The Republican caucus had voted to give the bill the party support, but six members had refused to submit to the caucus decision. This made one Democratic vote necessary, and the only Democrat who declared himself in sympathy with the measure insisted that the minimum fee for a full liquor license be made $300 instead of $500, and the maximum fee $1,000 instead of $2,000. The Republicans decided to accept this modification, and the bill was accordingly passed. In the debate which preceded the vote some of the Democrats opposed the measure on the ground that the fees demanded would in some districts amount to prohibition, while a few others insisted that the bill was worthless as a temperance measure, one member saying that a tax on the saloons no more lessened the amount of drinking than a tax on coffins lessened the death rate. The bill has now gone to the Senate, where it will, without doubt, be speedily passed. Then it goes to the Governor. The present bill, it will be remembered, was especially drafted so as to meet the objections which were made by Governor Hill to the bill of last year. His action will be awaited with interest, but with no especial hope that he will sign the measure. It was passed as a party measure, and, if the Governor signs it, it will be said that he has only done it because his party is sure of the liquor vote in any event, since they have nowhere else to go. Such action on his part, however, would certainly lose for him an influential part of his personal following. If he vetoes the bill, there will be a squarely defined issue between the parties, on which they may go before the people of the State. If the Republican party carry out the temperance programme upon which they have entered, and also pass the local option bill to which they pledged themselves in this last convention, we have no doubt that the temperance sentiment of the State will come loyally to their support.

When the Ministry of M. Tirard was organized, it was universally expected that its life would be short, but few, probably, anticipated that it would be so soon overthrown. A coalition between the Royalists and the Radicals brought about that result last week on the question of constitutional revision. The Radicals introduced a resolution declaring the urgency of the motion for the revision of the Constitution, and by the aid of the Royalists they were able to carry the bill over the heads of the Government by a vote of 268 to 237. The Ministry thereupon resigned. This result would seem to indicate that the next Ministry must represent the Radical wing of the Republican party, and that its official life will depend entirely on the good-will of the various sections which make up the Assembly. The union of the extreme wings in that body for the common purpose of throwing out of office a Conservative Republican government is a phenomenon which may well excite apprehension as indicating the absence of the true parliamentary spirit. Parliamentary government in the English and American sense is simply impossible while one wing of the party in power stands ready to defeat its own representatives by a union with its bitterest opponents. One of the Royalists deputies declared that he supported the resolution simply because he believed it would hasten the overthrow of a republican form of government and the restoration of the monarchy. There is an unpleasant suggestion that General Boulanger is concerned in the making of this crisis. He has recently entered the field of politics, and has issued a manifesto in which he declares that the present government has practically broken down, and that the only way to re-establish authority in France is by dissolving the Assembly and revising the Constitution. Fortunately, the present Constitution provides a method of revision which is likely to block the way of any extreme Radical movement. Such revision can only be made by the National Assembly, and in order to call this body together the Senate must concur in the resolution. The Senate represents conservative sentiment, and will not be likely to act precipitately or ill advisedly in so grave a matter. It must not be forgotten, moreover, that outbursts of party feeling, and even definite action, which in England or in this country would be regarded as revolutionary, in France are comparatively harmless.

The English Liberals have sustained what amounts to a defeat in the great reduction of their majority at the bye-election held last week in the Gower division of Glamorganshire. At the last election the Liberal candidate was returned without opposition; last week the Liberal candidate was elected by a majority of barely 300. This result was due to a division in the Liberal ranks, the Liberal vote being divided between two candidates. This deprives the result of much of its significance, but its immediate effect has been discouraging to the Liberals, since it indicates a lack of political sagacity and good management, if nothing more serious. The prevalent feeling seems to be, as we indicated last week, that the Conservative Ministry is making a strong political record, and that, unless some cause of disagreement arises which shakes the support of the Liberal-Unionists, or unless the Ministry makes some serious blunder, it is likely to continue in power for an indefinite period. All the recent bye-elections have been favorable to the Government, while the prestige of the reform of the procedure of the House, of Mr. Goschen's extremely skillful scheme for the conversion of the public debt, which, when fully carried out, will reduce the annual expenditure of the Government about $10,000,000, and of the extremely democratic measure for local government, is telling greatly in their favor. It affords another illustration of the large-mindedness which frequently comes to the front in English politics, that the Liberals do not propose to oppose from party standpoint either Mr. Goschen's plans or the local government bill, recognizing that both these measures will substantially forward the general interests of the English people. They are willing to allow the Conservatives to gain the increased political strength which their passage will inevitably add to the Ministerial party. All this does not mean that the cause of Home Rule is lost; it simply means that, by very skillful management, Lord Salisbury has succeeded in postponing this question to other questions, and that the English people are not yet convinced of the wisdom of Mr. Gladstone's scheme. As Mr. Gladstone has insisted that the country could only be won by the slow process of political education, the present outlook does not seem to him to indicate anything more disastrous than delay in the realization of his plan for the government of Ireland.

We publish on another page an interesting letter from a correspondent taking exception to certain statements in a recent Outlook referring to the Emperor Frederick III. If our correspondent will take the trouble to reread carefully the paragraph in question, he will find, we are confident, that it will not bear his interpretation. There was certainly no intention to charge upon any one the design to shorten the Crown Prince's life by a surgical operation. Such an accusation would have been incredible, even against those who might be led away by the bitterness of race feeling. The point of the paragraph lay in the suggestion that the possible physical disqualification of the Emperor might have afforded an excuse for passing him over in favor of his son. This suggestion was not founded upon mere newspaper report; it is based upon some knowledge of facts which have long been matter of talk in Berlin. It was not stated as a fact in any event, but simply as a possible interpretation of recent events which probably had some ground in fact. Nor do we agree with our correspondent in his estimate of the German war party, or of the real animus of the anti-Jewish agitation. It is the extraordinary bitterness which the anti-Jewish agitation has developed that has made belief in such an intrigue as that against the present Empress of Germany credible to people outside of Germany.

It is often a long time from the death-blow to the death of an evil. The wrongs attendant upon the confinement of the insane in county poorhouses were exposed so long ago and excited such universal indignation that we supposed that they were done away with in all except the most benighted districts. Yet the reports which are coming in to the Secretary of the State Charity Aid Association from county committees indicate that they still exist right here in the State of New York. According to the State law, certain counties are permitted to keep their chronic pauper insane in county poorhouses or county asylums. In these counties committees of ladies were asked by the Charity Association to undertake the work of inspection. It has been found that now, as formerly, inmates are subjected to that most heartless of experiments—the attempt to see at how low a cost their existence can be protracted. Some of the witnesses testify to the confinement of a dozen to fourteen of the insane in rooms foul with dirt and reeking with odors. The details of the description are often too nauseating to bear reprinting. It is also reported that the attendance is not only grossly inadequate, but more grossly incompetent. In one place the attendant was an idiot. Among the other scenes reported are those of one insane woman dragging around another by the hair, and two helpless and irresponsible creatures fighting each other with bed-slats till the furniture of the room had been demolished. The noise of this last *mêlée* was not heard by the keeper. The "Evening Post," in commenting upon the state of affairs thus revealed, very naturally asks whether it would not be more "humane to pass a law providing that every insane pauper, when his malady is pronounced chronic by competent authority, shall be taken out and shot."

The progress of the movement toward Christian unity received two striking illustrations during Passion Week just closed. The one was a union Good Friday service held in the Church of All Souls, New York City, the Rev. R. Heber Newton, rector. It was participated in by representatives of the Presbyterian, Baptist, and Congregational communions, and led by Dr. Newton himself. The other was a union service of all evangelical denominations, also on Good Friday, in the First Baptist Church of Philadelphia. The latter meeting was so crowded that an overflow meeting became a necessity. Brief accounts of both meetings will be found elsewhere in this issue. It is a noteworthy and somewhat curious fact that in each case the service was held under the auspices of a denomination which has had the reputation of being somewhat exclusive in its character. We hope that these meetings point to a day not far distant when the Baptist denomination, still holding fast to adult immersion as the only Scriptural baptism, will yet be able to commune with those who hold to a different opinion—in other words, if they please so to regard it, with the unbaptized; and

when the Episcopal Church, still holding fast to the doctrine that only episcopally ordained clergymen can properly administer the Lord's Supper, will yet be able to exchange pulpits with those who are not episcopally ordained—in other words, will admit the legitimacy of lay preaching. It does not seem a long step from Christian fellowship in public worship to Christian fellowship in church communion; nor from admitting a layman to speak in front of the chancel to admitting him to preach in the pulpit.

A bill has been introduced into the New York Legislature to turn the Normal College, so called, of New York City into a college for women. The object is, as we understand it, to place alongside the College of the City of New York, which is for boys, a similar college for women, with power to grant degrees. The bill has been indorsed by a majority vote by the Board of Education, the vote standing 9 to 11. It is, however, a significant fact, and one that ought to carry great weight with the Legislature, that the only two ladies on the Board voted in the negative. This movement is, in our judgment, one in exactly the wrong direction. What our public educational system needs at the present day to give it permanence and power is broadening at the base, not expanding toward the top. We need increased appropriations, not to teach a few hundred boys and girls the higher branches of literature and science, but to teach the thousands of children who are now left wholly uneducated, and the tens of thousands whose education does little or nothing to fit them for their future work and place in life. The boy or girl who wants a college education, and who will make good use of it, can almost always overcome the difficulties in his way, and the education will be worth more to him because it has cost him something. But the boys and girls who are to make up the rank and file of our American life are some of them wholly unable to get any education at all, and many, if not most of them, get very little that fits them to do intelligently the work they will have to do, or even to apprehend and obey aright the laws by which they must be governed. Gentlemen of the Legislature, give us no more Latin and Greek in our public school system; instead, give us education in the industrial arts and sciences—a department fruitful not only in practical helpfulness, but scarcely less in moral development.

CONGRESSIONAL PROCEEDINGS.—The most interesting debate in the Senate last week was that on Mr. Blair's bill giving preference to disabled Confederate soldiers as between men who had been disloyal in appointments to civil office. Senator Riddleberger was the only ex-Confederate soldier who advocated the bill. Mr. Edmunds opposed the bill in a very penetrating speech. He said that the statute which now gives preference to Northern soldiers in appointments to Government offices was based upon the idea that those who had fought for the Government were as a class entitled to preference. The present bill would indicate that those who had fought against the Government were likewise to be preferred, and thus the bill destroyed all distinction between patriotism and the reverse.——The new River and Harbor bill which the Committee has just completed makes an aggregate appropriation of over $19,000,000, and is the largest bill of the kind ever brought in.——The House has passed private pension bills granting $2,000 a year each to the widows of General Logan and General F. T. Blair.——Republicans and Democrats in the Senate are alike divided upon Senator Plumb's amendment to the Bond Purchase bill ordering the issue of greenbacks, not legal tender, in place of the National bank circulation which is being rapidly retired. More Democrats than Republicans favor the amendment, but it is rather a question of section than of party. The West favors the measure. In order to preserve the National bank circulation, Senator Farwell has offered an amendment ordering the issue of fifty-year two and one-half per cent. bonds to National banks. These bonds are to be sold at par. The bank which invests $100,000 in them will receive $100,000 in bonds and $100,000 in bank notes, and of course get interest upon both.——In the discussion of the Public Land bill, Representative Smith, of Wisconsin, offered an amendment providing that all deposits of coal and iron on the lands of the United States shall be reserved to the United States, and never come into private ownership.

GENERAL NEWS.—The second trial of Jacob Sharp has been called by the Court of Oyer and Terminer in this city. His counsel apply for a change of venue on the ground that the press has so prejudiced the public that an impartial jury and fair trial here is impossible. Sharp, it is alleged, is very ill.——In Abyssinia negotiations for peace are in progress between King John and the Italian forces.——The new French Cabinet is officially announced: M. Floquet is Prime Minister, M. Goblet is Minister of Foreign Affairs, and M. de Freycinet Minister of War.——The condition of Emperor Frederick of Germany has been about the same the past week. A popular reaction in favor of Dr. Mackenzie has taken place.——By an explosion in a mine at Rich Hill, Mo., on Thursday last, over twenty men lost their lives.——Ex-Lieutenant-Governor William Dorsheimer, of this State, editor of the New York "Star," died in Savannah on Monday of last week.——The funeral of Chief Justice Waite took place on Wednesday in Washington.

THE WOMAN'S MOVEMENT.

WE present on another page a report of the remarkable Woman's Convention which has just closed its sessions at Washington. The report is from the pen of a woman, who, though not identified with the so-called woman's movement in any of its forms, is yet known for her active participation in philanthropic and Christian activities. This introduction is all that she needs to our readers, who will find in her paper a judicial and certainly not a prejudiced or hostile account of the proceedings of this notable gathering. The gathering itself we do not undertake to criticise, either favorably or unfavorably. Dependent on the newspapers for a knowledge both of its action and its spirit, we are not inclined to pass judgment upon it. But it naturally suggests some reflections upon the so-called woman's movement; and if the meeting and the reflections are not closely related, our readers will charitably bear in mind that text and discourse are not necessarily near relations.

The movement for the "emancipation of women" appears to us to have some aspects of a movement for her enslavement. It is difficult for one who is neither an advocate nor an opponent of the woman's movement to write dispassionately and discriminatingly about it, without subjecting himself to the suspicion of being either a half-hearted advocate or a half-hearted antagonist; and quite impossible for him to write without having others read between the lines what he has no intention of putting there. But we are somewhat used to that hazard, and it no longer daunts us.

The woman's movement has many different aspects. Laying aside the more extreme positions of those who speak disparagingly of marriage, or who wish the wife to preserve her own name as a symbol of her preserved individuality in the household, the movement may be regarded as a demand for a better education, a larger industrial opportunity, and a share in the political administration of the State. We are not so sure as we once were that either one of these demands, *in the form in which they are most usually couched*, is a demand for woman's real advancement.

I. The Christian Union has been so hearty an advocate of woman's claim for a higher education that it is needless to reaffirm the justice of that claim here. It is founded, not on the facts that she will probably be a wife and ought to be able to be her husband's counselor in all things that concern him, and probably a mother and ought to be able to be a sympathizer with her children in all that belongs to their higher life; it is founded on the fact that she is a child of God and is entitled in her own right to all that tends to develop womanhood or enrich and ennoble character. The time has, we trust, forever gone by in which she will be shut up to sewing, cooking, and the arts of housekeeping generally, embroidery, painting, music, and the drawing-room arts generally, with a little English literature and some French, that she may not only appear well but talk well in society. In so far as the higher education promises to emancipate her from the life of drudge in the kitchen and butterfly in the parlor, to make the work of the household at once scientific and honorable, and the life of the parlor educative as well as entertaining, and to give her a life whose horizon is not bounded by either, every thoughtful, not to say every chivalric soul, must give it welcome. Experience has proved, it must be added, that woman is capable of the highest education, and that knowledge does not despoil her of womanhood. To this Girton and Newnham in England, Vassar and Smith and Wellesley and Bryn Mawr in the United States, to say nothing of many less widely known institutions, bear abundant testimony.

But it is by no means so clear that the higher education for girls involves the same curriculum as the higher education for boys. It is, indeed, probably safer to feel our way with experiments toward the future than to trust an educational commission of any sort to evolve out of its own consciousness the educational system of the future. But we are already beginning to doubt whether a man need know Greek to be well educated, and we may be permitted to doubt whether a woman need know trigonometry and conic sections. We are beginning to ask ourselves whether a man may not be as well educated by the study of mechanics as of mythology, and we may perhaps be permitted to question whether a woman may not be as well educated by the study of mythology as of mechanics. In short, without attempting here to frame a curriculum for either sex, we may at least question whether men do not need to have pre-eminently the constructive, industrial, and combative forces of their nature developed, and women the imaginative, intuitional, and artistic faculties; and whether the time will not come when, continuing to claim the highest education for women, we shall recognize, more than we do now, a bifurcation in educational processes after a few fundamentals have been acquired, and shall put as high an estimate on the education which enhances the beauties of life as on that which simply fits for its toil and its battle, on that which clarifies the vision as on that which merely strengthens the muscle.

II. And this leads to the second question we wish to put before our readers—whether it is not quite as high a function to see things as to do them, to present ideals as to work them out, to model the statue in clay as to chip it out in marble. The Washington Convention was addressed by women ministers, women lawyers, women doctors, women lecturers, and by at least one woman farmer and one woman horse railroad president. Are we quite sure that this is a sign of moral progress? So far as the woman farmer is concerned, women farmed after a fashion in America before Columbus landed here, and they do it still in Germany. This is nothing new under the sun. If women in the United States are to be left generally, or even in any very large numbers, to support themselves, and perhaps by and by their husbands and children, then the sooner all doors are open to them and they enter in the better. If the woman who ran last week a locomotive on the Burlington Railroad is a pioneer, let us have schools to teach women engineering. But do not let us deceive ourselves that so we are advocating woman's rights. With the multiplied forces afforded by machinery and the advantages of organized labor, it ought to be possible for the men of the United States to earn the bread of the people of the United States, and leave the women to other and more serviceable employments. Bread-winning is less a privilege than a duty; it is a privilege only when the alternative is no bread. And we demand for women the right to be exempt from this duty. The necessity that drives her to earn her bread by the sweat of her brow is a new and needless curse, from which only large social and industrial reforms, such as we are continually urging on the community, can save her. The woman's question is only a phase of the great sociological question; not to be solved by putting her in harness. We have not much respect for the Indian who sits and smokes his pipe, or goes off to hunt and fish or to battle, and leaves his wife, with her babe on her back, to hoe the corn; and we venture to doubt whether civilization is moving in the direction of the emancipation of women when it gives her the privilege of following the Indian squaw's example. There ought to be industrial force enough in men to earn the food of the women and the children; and there ought to be moral force enough in the men to fight the battles for the women and the children. Some one has said that if the colonial armies had failed in the Revolution, the women with their broomsticks would have beaten back the red-coats. The achievement would have been more creditable to the women than to their beaten or apathetic husbands and brothers. And when we see the women of America leagued together to drive the saloons into the Atlantic Ocean, while we honor

their courage and pray for their success, we cannot think that the sight is either creditable to those men who look lazily on and wonder how the battle will come out, or exactly promising to the emancipation of woman. In short, it seems to us that an industrial system which drives women to the factory, the store, the bar, to earn a living cannot credit itself with emancipating women; and as little can a moral system which drafts women into the army, or even compels them to volunteer, because the men are shirking moral militia duty.

III. As to suffrage we have left ourselves little room. We can only say that we have an increasing conviction that most discussions of the theme have not even so much as presented the real question to the public. The ballot is not a prerogative; it is a duty, and for the most part a very irksome duty. If we could only have our politics attended to for us by proxy, most of us would be glad; and, indeed, a large proportion do in fact relieve themselves of this too exacting duty, except now and then when a spasm of patriotism, brought on by a fever of partisanship, quickens the pride or the self-interest which they call conscience. The question is not whether women have a right to vote, but whether they have a right not to. The great body of the silent women in America claim exemption from political duties as they do from serving on juries, on fire-engines, and on the militia. If the women of America ever vote, it will be, not because it is their right, but because it is a duty which they cannot refuse to undertake. If they do not vote now, it is not because men are refusing them the ballot which they are too timid to demand, but because no one has yet convinced them that they have not a right to be exempted from a duty which they dread and their fitness for which they distrust. The ballot is, after all, only a subtle form of force; and, as we have had recent terrible illustration in our own country, they that use the ballot must be prepared to compel obedience to its decisions by forces that are not subtle. Suppose the men of any community vote for license and the women for prohibition, who will enforce on the men the decision rendered at the polls if the men should not be loyal enough to enforce it against themselves? The question is one not unlikely to arise; and it illustrates the essential nature of the function of the ballot and what its assumption necessarily involves. No person should ever issue a command which he has not *power* to enforce; and this principle is as applicable to a class as to an individual. It is because, more or less clearly, the great body of women see this principle that they do not respond to the demand made upon them to take up the ballot and all that taking the ballot involves.

We leave these thoughts for the candid consideration of our readers. We are sure that they will reflect, however imperfectly, the thoughts of multitudes of women who neither have nor desire a "mission," and who neither wish to find for themselves a wider sphere nor to have others narrow their sphere for them. Whoever undertakes to lock up woman in her house and make it a prison shall always find in The Christian Union a determined antagonist. But we do not wonder that the voice which calls her to come out into the workshop and the battlefield does not allure her; that the privilege of being a soldier and a bread-winner does not seem to her a desirable emancipation; that she claims nothing so much as liberty to go on creating, in the quiet of her own heart and thought, the world's ideals, and, in home, schoolroom, and printed page, holding them up before the world, leaving the men of iron muscles and steel sinews to work them out in actual forms by hard blows.

BALLOT-BOX REFORM.

THERE is one reform measure of the first importance which is being advocated with equal unanimity by the conservatives of the Union League Club, the thoughtful liberals of the Commonwealth Club, the radical agitators of the Land and Labor League, and the moral enthusiasts who wish to force the issue of National prohibition. This measure, supported by elements whose views are generally so widely divergent, is the enactment of election laws requiring that henceforth all ballots shall be printed and distributed at the public expense. The need of the measure is obvious enough, and requires no comment. Similar laws have been found necessary, not only by the democracy of Australia, but by the more conservative democracy of England. In the latter country they have reduced the expenses of a general election from £15,000,000 in 1880 to less than £4,000,000 in 1885, and made it possible for men to become candidates who lacked the financial strength or moral bankruptcy to expend large sums to secure their elections. In our own country the evils to be remedied have become almost as great as they were in Great Britain. This is instanced and demonstrated by the fact, shown by City Chamberlain Ivins last spring, that at every election in New York City 45,475 voters (one fifth of all) are now employed at the polling-places doing the work of the various political organizations.

Already several bills which merit indorsement are before the Legislature of New York, but none of these is so thoroughly satisfactory as that which has just been prepared by the Committee on Election Laws of the Legislature of Massachusetts. This measure provides not only for the printing and distribution of ballots, but also frees the voter from exposure to intimidation or bribery, so far as this can be secured by law, and enables any body of citizens who care more to express their convictions than elect their candidates to stand up and be counted without first organizing a machine in every election precinct. This last end is effected by a clause which orders the public official to print independent nominations whenever petitioned thereto by a given number of voters. The number required is "not less than four hundred for any office to be filled by voters of the State at large, and for any other office not less than one for every one hundred voters who voted at the last election in such political division or district."

In regard to the method of printing the ballots, the Massachusetts bill differs from analogous bills elsewhere in certain points which may be considered non-essential. The act provides that each ballot "shall contain the name, residence [with street and number in city elections], and party or political appellation of every candidate," the names to be arranged in alphabetical order, except that Presidential electors, on account of their number, are to be arranged in separate groups. Careful provision is made for the printing of tickets so that fraudulent ballots are practically impossible. The voter on receiving his ballot goes alone into a compartment and puts a cross opposite the name of each candidate for whom he wishes to vote. Any one who attempts to interfere with the voter or attempts to ascertain in any way how he has voted is to be punished by a fine of not less than $5 nor more than $100 As no one can tell how any man votes, the temptation to use bribery is largely removed. Such scenes as disgraced New York at the last election, where, according to Mr. Elihu Root, men were taken in gangs from the tramp lodging-houses, given ballots at the party ticket-booth, and then marched up to the polls, each man being watched as he deposited his tickets—such scenes are rendered impossible.

Yet the merits of this bill, and the support which it must receive from honest men of every shade of political opinion, must not be relied upon to secure its passage. There is no important reform but encounters opposition. Were no one interested in the perpetuation of a wrong, it could never attain importance. The act before us is opposed to the interests of a class which is especially influential among legislators—the politicians whose place, power, patronage, and profits depend upon the continual existence of the enormous corruption funds. This class, though they dare not openly resist the principle of the bill, will endeavor to pick petty flaws, propose petty amendments, gibe at "English" precedent, and thus, if possible, secure indefinite postponement. What is needed—and it is imperatively needed—is public attention to secure immediate action in the interests of public morals.

A REJECTED MANUSCRIPT.

WE do not usually undertake to answer articles in our contemporaries, because we do not think one view presented in one paper can be counteracted by a response presented in another. But there are exceptions to this general rule. The New York "Independent" has been recently making a bitter attack upon Andover Seminary, representing that it is suffering decadence of numbers under its present administration, and endeavoring to produce the impression that the institution is running down owing to its theological teaching. One of its students accordingly sent to it the letter which we give below, in order that the readers of the "Independent" might have a statement of the facts as they are understood by the students of the Seminary itself. The "Independent" has refused to give this statement to the public, and we cannot refuse the writer's appeal to us, under the circumstances, to publish the letter which the "Independent" has first been asked to publish and has refused to publish:

ANDOVER, Mass., March 2, 1888.

To the Editor of the "Independent":

I ask the space in your columns to add some information to that contained in your comment upon the statistics of Andover Theological Seminary. It is the policy of this paper, as I understand it, to present all subjects discussed, with full statement of facts and careful induction therefrom. I have been intimately acquainted with the students and affairs of the Seminary for the past five years. From this acquaintance and the statistics (of the catalogue) for this period, allow me to present a few facts which are well known to all who have watched the progress of Andover. The following table will show the numerical history of the Seminary since 1883:

	JUNIORS.	MIDDLERS.	SENIORS
1882–83.....	4*	4*	
1883–84.....	11	8	7
1884–85.....	14	9	13
1885–86.....	15	16	15
1886–87.....	10	19	19
1887–88.....	9	9	20

During the year 1882–83, because of vacant chairs, there were no students receiving junior and middle class instruction, and there was a senior class of but twelve to close the old *régime*. The eight students marked * had junior and middle standing while taking the course of the senior year. Then came the new professors, and, very naturally, they found small classes. There was a gradual increase in numbers from 1883 to 1887. The last year of this series was that whose progress was disturbed by the trial of the professors and the decision against Professor Smyth. The consequent uncertainties, again very naturally, checked the numerical growth. Such is the history.

The most remarkable thing to be noted in the above table is that every one of these last four senior classes is larger than its corresponding junior class of two years before. Some have dropped out during the course; but *twenty nine* have come into these classes from other seminaries. During the past five years men have come to Andover from all the other Congregational seminaries—Union, Princeton, and several other institutions. I do not know of a single instance wherein one who began his course at Andover during this time has graduated from any other seminary. This is the testimony of the students to the instruction of the present faculty.

It certainly does not seem strange that the junior classes of late have been small at Andover, when we take into account the uncertainties that have arisen from the attempts to eject the professors. College students knew little of the relative merits of the seminaries. They generally follow advice in entering upon theological study. For several years they have been warned in public addresses and by the press, and influenced by private effort, against Andover Seminary. These things, and the fact that for some years the tendency of theological students has been toward the advantages of city institutions, go far toward relieving the professors of the responsibility for small junior classes. Does not the proof from the statistics entirely relieve them of this weight? If not, and there is doubt, is it not better to run the risk of error on the side of charity?

H. W. BOYD.

Concerning this letter we have nothing to say, and to it nothing to add, except that we do not understand the journalism which maligns a seminary and then refuses to allow place in its columns for a straightforward and entirely respectful reply such as this.

HOMELY TALKS ON HOMELY TOPICS.

VII.—BRAIN VERSUS BRAWN.

IF ignorance is the mother of devotion, we want neither mother nor child. But the New Testament does not believe that ignorance is the mother of devotion; it bids us to add courage to faith, and knowledge to courage. The Bible is an educating book; it gives stimulus to thought far more than it gives mere information. It at once demands and provides for democratic education. Throughout Old Testament history religion and education went hand in hand; throughout church history they have also gone hand in hand. More than that; they have not merely gone hand in hand: they have been Siamese twins—one personality; and whenever either has suffered hunger, the other has been famished.

The Mosaic code provided for universal education. The means were crude, because the age was barbaric, but the end was that which by our public school system we are still seeking. The duty of instructing children was laid upon the father, the duty of instructing the community upon the Levitical order. When in later Jewish history the synagogues were established, with every one was established a synagogue school. In the time of Christ Palestine was the only country on the globe which provided for popular education. China? No! China did not provide for popular education. Learning by rote the traditions of the fathers is not education.

In the subsequent history of Christianity schools have been begotten by the church. The parish school has been an attendant upon the sanctuary; the universities are outgrowths of monasteries; science is a product of faith. Galileo was a devout Catholic; Copernicus, a canon in the church; Newton, a Christian both in faith and in practice. The first product of the printing-press was a printed Bible. German literature dates from the German Reformation, and English literature substantially from the English Reformation. I do not forget that Dr. Draper has endeavored to give Mohammedanism the credit of introducing education into Europe. Mohammedanism!—which forbade all art, which developed no music, which has given the world little or no literature, and which to-day does not possess any apparatus for the investigation of physical phenomena, except that which it has borrowed from Christendom! No! That we have to-day schools, libraries, universities, literature, art, music—aye, or even the drama—is due to no other one instrumentality so much as to the religious instinct and to religious institutions.

So, then, the message which religion has for men is, Add to your courage knowledge; and never was there greater need to hear this message than to-day. Success in life depends more than ever on intelligence. Brain rules the world; brawn is brain's servant. No strikes, combinations, labor organizations, or what not, can change this inevitable and unalterable fact.

Our modern industrial systems date from the discovery of steam and electricity and their application to the world's industry. The steam-engine, the steamship, the locomotive, the power-loom, the spinning-jenny, have revolutionized the mechanical forms of industry. They have thus multiplied production; they have made the work of one man do the work of ten. Of ten? Mr. Atkinson tells us that one man can furnish food for a thousand, and nowhere has machinery been less applied than in agriculture. Thus the question of daily life is less one between labor and capital than one between brain and brawn. Muscle is at a discount. God's forces are the world's muscles. The man of brain uses God's muscles; the man of muscle uses only his own. And he who competes with God has a hard time of it. Invention and discovery are extending illimitably the world's resources of force. The time is not far distant when we shall be able to do everything by machinery—but think. And machinery has revolutionized industrial order and organization. Work must be done by organized labor—great bodies of men working under captains of industry. Organization requires leadership, and leadership of various degrees of capacity; there must be captains of all grades, from major-general down to sergeant. So to get up in the world one must know both nature and human nature. He must have intelligence to deal with natural forces, and intelligence to deal with human forces. The world wants no more privates; it has too many already; but it wants more captains. Every ten men need a sergeant; every hundred a captain; every thousand a colonel; and so on to the highest rank of all. Real intelligence never need go long without a job. There is always a place for a man of brains who knows how to use his brains in the practical affairs of life. Many business men have borne personally to me this testimony. The hardest thing to find is a man, and there are always more places waiting to be filled than men waiting to fill them. But these empty places require for the filling intelligence and virtue. A good education—by this I mean, not a knowledge of books, but an understanding of life's forces, material and immaterial—is the best capital which any man can possess, and the best bequest which any father can give to his children. How a busy man can get and keep this education and widen such practical education is a question of which I shall try to give some answer next week.

LAICUS.

Some of our readers may have noticed that the picturesque article called *The Buca Della Salvezza*, by Miss Eleanor Lewis, printed in our issue of last week, appeared also in the "Tribune" of March 25. It is due to Miss Lewis to say that this double publication was in no way caused by any fault or mistake of hers. The mistake occurred in the "Tribune" office, and we have received from that office a courteous note explaining the misapprehension on their part. It is, in short, a mistake such as may occur in even the most carefully regulated editorial rooms. Our own pages containing the sketch had gone to press before we learned of the publication by the "Tribune."

IN AND ABOUT BOSTON.

[FROM OUR OWN CORRESPONDENT.]

An ecclesiastical council composed of representatives from fifty-nine churches examined and installed the Rev. Charles A. Dickinson, pastor of the Berkeley Street Church in Boston, last Friday. The doings of this large and representative body are of special significance as the inauguration of a new movement which has behind it large financial support from other churches, with the purpose to carry on upon an extended scale special work to reach the masses within the neighborhood. Mr. Dickinson, who comes from Lowell and is of the Prudential Committee of the American Board, after expressing his assent to the Apostles' Creed, the New Congregational Creed of 1883, and the simple creed of the church over which he was installed, read a declaration of faith, which, I think, is a sign of the times pretty clearly indicating the line along which many of the younger ministers in all denominations are thinking. No symbol of the past, he asserted, can adequately express the living, intelligent Christian faith of the present, while no two men conform in exactly the same way to the same symbol. Mr. Dickinson raised the question, "What do I believe?" and remarked that the truths which have become a part of his life, as a Christian, a preacher, and a pastor, have in a measure outgrown statements which he had made on two former occasions of installation; the first, made eight years ago, being "too much involved with the language and logic of the lecture book;" the second, while more in conformity to his present thought, "seems in spirit too scholastic, and in form too much given to exact definition." He then outlined, as the fundamental articles of his faith: the Fatherhood of God; the Divine Sonship of Christ; the prodigal sonship of man; the sacrificial mediation of the Christ; the necessity for repentance; the necessity of the new birth. These statements, which are evolved from his experience, he finds in the "two stupendous facts—the Bible and the Christ." The atonement he could not define, but believes in the greatness of the Father's love and the awfulness of human sin. There was not a word touching the problems of eschatology in his paper. Mr. Dickinson emphasized infant baptism, observing, "I believe it is by family nurture, according to the covenant promise, rather than in adult conversions, that the race is ultimately to be restored to its forfeited sonship."

Under cross-examination, in answer to stock questions on probation, Mr. Dickinson made the distinction between those who have and those who have not knowledge of the Christ, refusing to deny that the heathen will have a Christian opportunity, but affirming "that no *humane* person could deny the hope that all souls would come under the grace of God." Incidentally he said he would not commit himself to any theory, "not to the theory taught at Andover when he was there," under Professor Park.

Secretary N. G. Clark was Moderator, and other secretaries and eminent men who have favored the Alden idea were also in the council. This installation of one of the Prudential Committee on his statement and examination, drawing the line essentially where it is now drawn at Andover as to the grace of God for the heathen, yet without assenting to any theory, is a significant finger-point on the theological dial—a registry of progress in the last five years within the denomination as to larger liberty, and indeed within the American Board. This action was by one of the largest and most representative councils ever convened in Boston, with none of the conservatives left out.

At the services in the evening the large audience was deeply interested in listening to the sermon by the Rev. G. A. Gordon, to the prayer of installation by Professor W. J. Tucker, charge to the pastor by Dr. H. M. Dexter (a former pastor of the church), the right hand by Dr. W. E. Griffis, address to the people by the Rev. W. B. Wright (the recently retired pastor, now of New Britain, Connecticut), and an address of welcome to the new pastor from Dr. R. G. Seymour, Baptist.

The history and present condition of the Methodist People's Church in Boston is a sad commentary on misdirected ecclesiastical interference with a promising popular enterprise. Under the very efficient efforts of Dr. J. W. Hamilton, who had the earnest support of Bishop Haven, money was collected in New England to build the new church and dedicate it free from debt, except the land upon which it stood, and which the pastor expected to liquidate in two or three years. The ecclesiastical interference I will let the editor of "Zion's Herald" describe: "Three years since he was summarily removed from the church. At the first intimation that such action was intended the church and interested friends strongly protested that such a move would be unwise, unjust, and fatal. The church project had grown up around Dr. Hamilton as a personality; he had all lines of help in his own hands, and no man could then be put into his place. There was no more reason for his removal than there had been for five years preceding. Indeed, the church never needed him so much as then to complete and mature the great work." In the three years since Mr. Hamilton was taken from his place the congregation has dwindled, business men have withdrawn, the remnant of the church is disheartened, with a debt of over $40,000. The "Herald" indulges in reflections which I summarize: The action of the episcopacy was unreasonable and autocratic; the claim of infallibility of opinion is not a congenial tenet in New England either for pope or bishop; no act of the episcopacy in New England has occasioned so much grief and complaint. I recall a remark to me of Bishop Mallalieu at the time of Dr. Hamilton's removal, that it would be a suicidal policy "to pull this man out of his place simply to conform to ecclesiastical usage."

In the unritualistic churches there has been considerable observance of Holy Week. Services were held daily in the Unitarian King's Chapel, and each evening in Dr. A. P. Foster's church, other churches also holding special services.——I little thought, a few weeks ago, when I wrote in my letter that it would be a singular providence if all the persons who are actors in the Andover trial should live to see the settlement of the case in court, that death had marked for its victim the Visitor, Dr. W. T. Eustis, who passed away suddenly last Friday. Dr. Eustis has had two prominent settlements, one in New Haven and one in Springfield.

OBSERVER.

IN AND ABOUT CHICAGO.

[FROM OUR OWN CORRESPONDENT]

When the officials of Chicago, after the election last November, demanded the surrender to them of the village of Hyde Park, the demand was not acceded to, because the question of the legality of the election was pending before the Supreme Court. But when Chicago, by its police and other officers, took forcible possession of various departments of the government of Hyde Park, broke into the office of the Comptroller and removed him under protest, seized the village hall, assumed control of the schools, arrested peaceful contractors who did not have a Chicago building permit, and even forbade burials without permission from the city authorities, it seemed as if a claim must be weak which required so much hurry and force, and it reminded one of a big boy recklessly trespassing on the rights of a little fellow who was not big enough to hit back and defend himself. The big boy has held on to everything that he could since then, with a grip worthy of a better cause. He has talked through his newspapers about his wealth and growth because of his new acquisition, incorporated it into wards, made all preparations for election, and even predicted the results thereof.

Last week, however, a decision of the Supreme Court, stating that the Hyde Park boy does not belong to and is not under the control of the big Chicago boy at all, has caused the latter to relax his hold even more rapidly than he fixed it, and go ingloriously home, poorer, if not wiser, and convinced, let us hope, that might does not always make right. Little Hyde Park meanwhile is, as it were, sitting on the fence and good-naturedly making faces at its foiled kidnapper, and far less inclined than ever to annexation. Some of the Chicago officials seem to take their defeat in a sort of dazed way, as if it could not be possible. One of the City Councilors has even addressed a letter to the Court asking it to explain its decision to his bewildered mind, and has received an answer which probably extinguished his last spark of hope. It is gratifying to know that nowadays, even if Ahab sends his police down to seize on Naboth's vineyard, the latter may be protected, though Ahab should become very sick indeed by reason of his longing.

On the 26th the long-promised and long-waited-for cable cars were put in operation on the North Side. The tracks have been laid for several months, and the papers have occasionally brought us information that at midnight or later for several weeks the engines have been running, and those who were out late might see a lonely car now and then gliding like a specter over the line, in charge of a driver learning his duties. This means of more rapid transit, reaching northward for six miles, has resulted already in increasing the value of property in that section of the city, and especially in starting new growth in the vicinity of Lake View. For those who live beyond the city limits it is estimated that some twenty or thirty minutes will be saved in making the trip to business. The West Side is now the only section of the city which is still left to the very untender mercies of horse-cars, and yet it has a larger population than the other parts combined. The present car company are ready to establish a system of more rapid transit as soon as the City Council will grant permission. That body, however, will not pass an ordinance that the present company will accept. Meanwhile the impatient people are crowded, sometimes eighty or ninety of them, into and onto cheerless and fireless cars,

while those who might relieve some of their discomfort are haggling for cheap fares which the people do not ask for, and, as a result, getting just as high fare and no better accommodations.

The Chicago Congregational Club at its March meeting discussed "Western Colleges in their Relations to Western Churches." President Roberts, of Lake Forest University, spoke about the financial relations, urging that the work of religious instruction in higher schools and universities, which the State cannot conduct, belongs to the churches to do. The college depends, not only on the wealthy people in the churches, but on their organized assistance. To establish colleges was a part of the mission of the church, because it was her sacred duty to take care of the education of the young.

President Eaton, of Beloit, spoke on "What the Western Churches Ought to do for the Colleges," saying, among other things: "The church can stand by the college, and send teachers and send students to its halls. The Christian college must draw its instructors from churches, just as it does its students. Unless the church keeps a steady stream of young life moving into the college it will stand empty and idle, like picturesque mills in European valleys, the great wheels mossgrown and motionless, the flume dry, and no one disturbing the solitude. The college officer, unlike a pastor, bears his burden without the lift and undergirding of an encompassing people. The Christian college is a part of the organism of which the church is the heart."

The question of what the "Western colleges ought to do for the churches" was answered by the Rev. H. N. Whittlesey, of Evanston, who emphasized the points that the college ought, in a great measure, to create a demand for the education which it aims to supply, and to aid the church by fearlessly espousing economic reforms. "Our Western colleges ought to be so thorough in their work and scholarship as to compel secular colleges to maintain a similar standing and Christian influence. We do not want weaklings, however pious; and, if they are weaklings, the more pious they are the more harm they will do to the church. But the college ought to give a solid mental foundation, and yet more such a training of moral character that its graduates shall be earnestly and intelligently Christian. The average college must wait before it can adopt the restaurant system of education, and must still call the students together to the abundant and rugged fare of the family table."

SALVATIERRA.

By Hezekiah Butterworth.

"NOW my concerns with men are done,
I've weighed the world and found it dross;
Beneath sierras of the sun
I go to bear the Eternal Cross.

"In meditation I have trod
Among the stars and weighed the earth,
And in those shining fields of God
I've found the soul alone has worth.

"And now, with an immortal trust,
I face the sun, the Cross to bear;
The crowns of earth are golden dust,
And all Granada's gems are air.

"The earth my bed, my lamps the stars,
My food the humblest grains that grow,
I turn from courts and marts and wars,
And to earth's savage tribes I go.

"And when this oilless lamp shall fade,
And when this mortal breath shall pass,
What matter if this form be laid
Beneath the wild alfalfa grass!"

He went—a bigot, do you say?
Softly!—he did his best, I hold;
A pioneer, he strewed the way
With seeds of empires walled with gold.

Pueblos gave his feet repose,
And 'neath the message of his tongue
A better California rose,
And sweet the bells their "aves" rung.

And truth is truth wherever found,
And Salvatierra—sweet his name!—
Who asked a fameless burying-ground,
Sleeps 'neath the eternal stars of fame.

THE BURLINGTON STRIKE.

NOT WAR, BUT LAW.

[This letter comes to us from one who claims to be an engineer, but for obvious reasons prefers not to sign his name. —Eds. C. U.]

Brothers of the West:

MANY of us in the East, and, if we can judge correctly, a vast majority of the general public, are very doubtful of the justice of your war on the C., B. & Q.

Does not a man gain in value with every year of added experience (so long as he retains his vigor)? Is it, then, unjust that one of greater value should receive more than one of less worth in his business? Is it improper that standing upon the side track or running a freight should be regarded as less important matters than the control of a limited express, and that service should be rewarded somewhat in proportion to its importance?

When we find you threatening to call upon us of the East, the North, and the South to join in paralyzing the whole circulation of the continent, charged with causing great suffering among multitudes of people innocent of an injury to you, we feel that we must say to you, the sooner such a cause and such a manner of sustaining any cause are abandoned the better for you and for all of us. Our order has a grand record and stands high in public estimation and influence: do not, we beg of you, lower its tone by fighting against the law of nature that decrees that every one shall control the property his own industry and frugality have enabled him to accumulate—the only condition on which the accumulation of property can go on; do not punish thousands of innocent people; do not drive the railroads into a combination to kill our order, which they can do if you give them the weapon of an antagonistic public opinion.

A strike is not an advantageous method of reasoning. War destroys wealth instead of producing it. In savage times the friends of a murdered man avenged his death by pursuit and destruction of the wrong-doer, but as social interests grew, men perceived the immense value of social order, regular proceedings, security of life and property from the dangers of these private wars of vengeance, and society took into its own hands the avenging of such wrongs. With regard to industrial injuries we are still in the savage state; each clique avenges its own wrongs by war upon the criminal, to the immense annoyance of all other men, the vast disturbance of social order, and the endangering of life and property. This will not long be endured. It will pay the Nation better to decide the dispute itself.

"Uncle Sam" will not long allow some frisky nephew to keep him shivering for want of coal, to keep his love letters lingering in the snows of Minnesota and his beef spoiling on a side track, burn his depots and shoot his children, and to subtract one-tenth of his income, and keep him several years patching up the holes knocked in his house. He will soon command all who have grievances of the kind which now cause strikes to appear before him in his judgment halls. If it was proper that the sovereign should undertake to decide between those who claimed the same piece of land or the same horse, in order to avoid the injury to society resulting from a settlement by private dispute, it is certainly a thousand-fold more imperative that the sovereign should seek the advancement of the great object of government—social order—by undertaking to decide disputes between employer and employed in accordance with principles of impartial justice. The decision will be apt to be much more just than the result of a conflict, for that always leans toward the stronger combatant. And no blind worship of the right of private contract should delay our demand for such methods of solving the labor problem.

There are no such things as absolute rights. The claims of one are forever limited by the claims of others. One has a right to travel over the globe and select his dwelling where he may see fit, but others have a right to demand that such as take the bread out of their mouths and lower the whole tone of the social being by working for pauper wages, living on filth and refusing to become a living part of the body politic, shall not come among us. Every man has a right to keep poison out of his stomach, no matter how good his digestion.

These things, brothers of the West, in behalf of our order and of the whole body of laboring men, we deem worth an earnest fight: first, cognizance of labor disputes by the courts of justice; second, the limitation of immigration to those who can bring, from the United States consul located in the place from which they come, a certificate of good character, intelligence, thrift, and *a standard of living that will lead them to demand high wages;* but the battle ground is public opinion and the ballot, not the locomotives of the C., B. & Q.

A Brother Engineer.

A TRUSTWORTHY WITNESS'S REPORT

To the Editors of The Christian Union:

In your issue of the 22d I see by the report of your correspondent, "In and About Chicago," that he has the same opinion about the strike on the Chicago, Burlington & Quincy Railroad that most of the newspapers and correspondents from that point have. It may be that there is a reason for this. This corporation has an influence in that city that the Brotherhood do not have. The officials of the road reside there, and the reports they have been giving the public would lead those who do not know the facts as they exist along the lines of the road to think that the road was getting along all right, and that the strike was over so far as the road is concerned. This road may be running its trains all right out of Chicago, but if they are, it is the only place where they are running all right. This company has four lines entering our city. They have a roundhouse and repair shop here, and our citizens know that "things are not what they seem" when you look at the reports of the officials. The company may have 1,053 men who are attempting to run their engines, but they have not that many engineers. The men who are running their engines on these lines, with but few exceptions, are conductors, brakemen, and men from the shop who have never had charge of an engine until this strike, and the breakages and mishaps prove them incompetent. They have but a very few practical engineers. As a result, their passenger trains are all the way from one to ten hours behind time as a general thing. Most of the commercial men have left the lines of this road, as they dare not risk their lives in the hands of such men, and the public in general are not using this road where they can possibly avoid it. Their freight trains are still more uncertain. Merchants are using other roads where they can do so, even hauling goods by team from points on other roads, because there is no dependence on the freights of this road. A merchant of Oberlin, Kan., told me last week that he received shipping bills, from different points in our State, of four carloads of goods, some of which had been loaded four days after the strike had begun, and none of them more than two weeks after, and yet they were standing on the track where they were loaded; and Oberlin is the terminus of one of the branches of this road. Now, as to the proficiency of their engineers, the investigation of the railroad commissioners at Creston, Iowa, showed that while the officials claimed that they had competent men to run their engines, the men themselves testified in most cases that they did not consider themselves proficient engineers. The same state of affairs was shown to exist at this point when a similar investigation was made two weeks ago. Believing that you wish to know both sides of this question, I send you the facts as they exist here, and, so far as I can learn, exist along the lines of this road from Chicago to Denver. Nomid.

Wymore, Neb.

A LAWYER'S PROTEST.

[Still another view of the situation is taken by a third correspondent, a New York lawyer, who, in a letter too long to be published entire, ably defends the position of the company. He concludes with the following pithy protest against the stand taken by The Christian Union.—Eds. C. U.]

Now, when the engineers have left the employ of the company, and have, by their own free will, terminated the relation of employer and employee, and the trains are running with new men, The Christian Union cries, "Arbitrate! See how fair these strikers are! Why, they are willing to submit this matter to another road, to one of your own rivals. Arbitrate! And if you decline you should be compelled by law."

Now, leaving out of view the evident fact that no court would ever sustain the constitutionality of any such legislative effort, will The Christian Union kindly answer one or two questions? What do you propose to arbitrate? Do you propose to compel the Burlington to employ these men against their will, because they did once employ them? Will you allow them to turn them away under any circumstances? Then, on the other hand, do you propose to compel the men to return to their work? Have not railroad managers an evident right to manage their own affairs, and to pay men in their own way, provided they continue running their trains? If property that private enterprise has built and paid for is to be placed at the mercy of employees, or any interested arbitrator, how much will railroad securities be worth, and who is going to put new money into such ventures in the future?

It seems to be supposed that because railroads are said to be "public highways," therefore they are owned by the public, and subject to any sort of legislation. In a very limited sense they are public highways, because the State has some control over their operation. But they are highways on which you cannot walk or ride, or even travel except at the times and in the manner determined by a private corporation, which you must pay for the privilege. So long as the franchise is properly operated, and the trains don't stop running, it is no concern of the public by whom the work is done. These seem plain principles, but it is just as well to bear them in mind.

It is not always easy to see just where the line runs between proper legislative supervision and encroachment on private rights. It is well that these great corporations should feel that they are subject to such powers as those of the Inter State Commission. But let us not forget that it is very popular to attack a railroad company. The railroad is the Ishmaelite of the present day. The country through which it runs, and whose settlement it has made possible, looks at it as an enemy. Every jury finds against it, if it can. No one pays even its legitimate charges without grumbling. No doubt the management is largely to blame. But when men talk of forfeiting charters, seizing telegraphs and railroads, and reducing rates of fare to something like confiscation, then we cannot help being glad that we still have in our legislative halls, and on the

benches of our courts, men like old Judge McLean, who, when the jury in a celebrated case brought in an unrighteous verdict, said: "Mr. Clerk, record the verdict of the jury in favor of the plaintiff, and then enter an order of the Court setting it aside. It takes thirteen men in this Court to steal a man's farm." H. B. T.

THE WOMAN'S MOVEMENT.

INTERNATIONAL COUNCIL AT WASHINGTON.

[FROM OUR OWN CORRESPONDENT]

THERE is a kind of grim irony in holding this convention at an opera-house, for these working women have little in common with the women of leisure who are accustomed to gather there. It was certainly a grand idea to join the working women of the world in one great gathering to discuss methods, record results, and compare opportunities; but for some reason the result has not been altogether what was hoped, or what might have been. There has been no comparison of methods, no discussion except in private, and speaking has been confined for the most part to the record of work done, and that rather in the nature of hurried and cursory and sometimes irrelevant reports, than in well arranged or broadly based survey of ground gone over.

The topics discussed have been most various. Education, philanthropy, temperance, the various industries and professions open to women, her legal and political conditions, have all had their turn, and the speakers have been women of undoubted ability. But every road has proved a road to Rome; sooner or later almost every speaker has diverted herself from her proper topic to advocate the vote for woman, and the frequency with which the gathering upon the platform has been alluded to as a "suffrage convention" conveys more than a suspicion of the real object of the gathering. Owing to this apparent determination to confine the discussion of methods to a single channel, and to the too brief time allotted to each speaker, the convention will not prove as effective an agency in woman's work as was hoped. Viewed simply as a detailed statement of work done, however, the very crowded programme itself, with its eighty speakers, testifies that it is a very remarkable achievement.

This programme is an elaborate pamphlet of more than a dozen pages, and it is obvious that no adequate report of the meetings can be given in the space possible to these columns. A sort of bird's-eye view of the convention is all that is possible. Nearly forty organizations of women are represented in the Council by delegates, including temperance, hospital, and relief associations, missions of the Unitarian and Baptist denominations, the women of the Grand Army and the Grange, certain sectional associations of collegiate alumnæ and ministerial associations, the Indian Association and the Red Cross Society, the Sorosis, one or two societies of Mormon women, several suffrage associations, a single industrial union. Among the delegates—for the most part delegates from suffrage societies—are women from Norway, England, Scotland, Denmark, Finland, and Canada, with Mme. Bogelot representing the prison work in France, and the Pandita Ramabai to tell the story of her prospective enterprise in India. A long list of similar organizations are reported as applying too late to be received.

It will be seen that this cannot exactly be called a *representative council*. Too many branches of woman's work are wanting, and those which are gathered here are, with a few exceptions, those responding naturally to a call sent out under the auspices of the National Woman's Suffrage Convention. But of the class represented there is a goodly following, both in numbers and quality. The sixty or seventy women who sit upon the platform are very able women, and they represent large constituencies. Miss Frances E. Willard, the President of the Woman's Christian Temperance Union, claims an enrolled following of no less than 1,000,000; Mrs. Barker, of the Grand Army Relief Corps, speaks for 60,000 American women; Clara Barton handles the affairs of nations; Miss Anthony and Mrs. Stanton and Lucy Stone have created the powerful movement for woman's suffrage in this country. Probably no stronger, abler women can be found, within the limitations set for this occasion, than those attending this convention.

The front rank of this remarkable group contains Miss Anthony herself—the strong lines of her face softened as she has grown older—incisive, eager, and somewhat aggressive in her manner; Mrs. Stanton, stout and matronly, and it would appear all too comfortable and handsome for the incendiary doctrines she preaches; Lucy Stone, as sweet and modest and motherly as if she were willing to be known as Mrs. Blackwell; Mrs. Zaralda Wallace, with perhaps the strongest and most masculine head and bearing of man or woman in the whole gathering. Around them and behind them are the well-known faces of Mrs. Matilda Joslyn Gage and Mrs. Howe, the placid and charming and altogether attractive countenance of Miss Willard, the brilliant and intellectual face of Mrs. Bessie Starr Keefer, whose picturesque costume of Oxford cap and scholar's gown give her a special attraction. In the midst of the group is Mrs. Ashton Dilke, a striking, assertive, and rather handsome young English woman, especially conspicuous in a brilliant red hat; Mme. Bogelot, a quiet, unnoticeable little person, with gray hair and nothing about her personality that would attract attention. Almost every person on the whole platform has a name and a fame of her own; but it may be said in passing that this does not prevent a truly feminine fondness for velvet gowns and tailor-made costumes and tall bonnets, for jet and lace and red ribbon. The audiences have been large, quite filling the opera-house at both morning and evening sessions, and contain nearly as many men as women. It might also be mentioned that a very large part of the lower portion of the house is taken by season tickets at $4 each, showing that the city is full of strangers having a special interest in the convention. Flags of all nations and shields bearing the names of the States decorate the room most attractively. What may be called the domestic arrangements, for seats, tickets, reports, etc., cannot be said to be as successful, but doubtless this will be remedied when the hoped-for *annual* meeting of the International Council shall be an established fact.

The programme commenced with a largely attended religious service on Sunday afternoon, chiefly noticeable as an occasion for the appearance of six ministers of the gentler sex. The real work of the convention began on Monday with an "opening" session. It was a season of mutual congratulations, and doubtless to some of the pioneers it seemed a sort of heaven begun below. Both Miss Anthony and Mrs. Stanton gave a general survey of the progress made; and, whether their hearers agreed or not that "without a direct voice in legislation, woman's influence will be eventually lost," all could join in the congratulations over her industrial and educational progress, although this progress was claimed somewhat inconsistently for the efforts of the same women who are said to be without influence because without a vote. It was, to say the least, extremely unfortunate that Mrs. Stanton should have allowed herself to say that to accomplish their great end of suffrage the women around her would "strike hands with the Anarchists and Mormons if need be;" the more soas the presence of Mormon women on the platform and programme gave a substantial foundation to her statement.

The evening session was devoted to Education, and may be presumed to have contained the most famous and successful educators present; but it may frankly be said that this meeting was in many ways a disappointment. It was conspicuous for the absence of any representatives of our Eastern colleges for women, nor did any of the famous scholars among women appear. Neither the Danish nor the Finnish representatives were present, and some of the papers presented did very little credit to the higher education they advocated. The Pandita Ramabai gave an interesting discourse upon the condition of her countrywomen, and incidentally revealed the fact that primary schools for girls and a few high schools already exist there, and that more than one medical college in India opens its doors to that sex. Mrs. Sarah B. Cooper was not present, but the paper she sent failed to give any account of her kindergarten work, but was confined to a dissertation upon the value of the system. Miss Benneson, a Fellow of Bryn Mawr, advocated fellowships for women, in a clear, direct, and able speech of great force and effect; but the value of her personality as an argument for higher education was counteracted by the speaker who immediately preceded her—Professor Rena A. Michaels, of Evanston, whose flippant manner and undignified fling at a rival Western college showed a narrowness and a sort of spite that cannot be too strongly deprecated. Mrs. Sewell's long and somewhat labored argument contained many valuable statistics.

Tuesday morning and evening were devoted respectively to the kindred topics of Philanthropy and Temperance, and in some respects this was the best day of the week. Notwithstanding this, there was again too much wandering round the subject, too much "glory of woman's work" and "grace of woman's influence," too little direct and definite statement of work attempted and results gained. These criticisms could not properly be made, however, on Mrs. Lina Dean Cheney's record of the growth of clinical privileges for women, showing by what effort it has been brought about that eight hospitals now open their doors to that sex, or of Mrs. Quinton's account of the purposes and work of the Indian Association, so familiar to readers of this journal. Although missions appeared twice on the list, there was again a conspicuous gap—in the absence of any representative of the great Woman's Boards of the various denominations, and no mention was made of any of them by any of the speakers. Neither was there any allusion to such charitable work as that of Mrs. Clara B. Leonard, Miss Louisa Lee Schuyler, Mrs. Josephine Shaw Lowell, and their confreres. These extraordinary omissions can only be accounted for on the principle of restriction mentioned at the commencement of this letter. Probably the ablest paper presented to the whole conference, both as a composition and as a record of accomplishment, was given by Miss Clara Barton at this session. She told briefly and well the object of the Red Cross, to protect the nurses, hospitals, and medical students in battle, to furnish all needful food and appliances to the wounded and surgeons in time of war, and in every way to soften and relieve the horrors of the battlefield. She showed that the treaty making this possible had been adopted by all the great nations, the "American Amendment" as it is called abroad, extending the work of the Society on this continent to the savages of the elements as well. As this delicate, womanly gentlewoman stood up before the audience, and told the brilliant story of what had been done for suffering humanity, ignoring the fact that her own brain had conceived it and her own hands accomplished it, every woman who listened to her must have felt an inspiration to more and better work for her kind. The orders decorating her breast added a touch of picturesqueness to her graceful and eloquent bearing.

The session devoted to temperance ought more properly to have been entitled the Work of the Woman's Christian Temperance Union, since it was given up altogether to the different phases of that branch of temperance work. It was a most able and effective report of that organization, both in the eloquent oration of Miss Willard on the general subject, the appeal of Mrs. Barney for police matrons and her effective showing of the needs that women should care for and protect their sex in its lowest and most distressful criminal conditions, in Miss Gordon's suggestive words as to the juvenile work and its opportunity to fill the garden of the child's soul with flowers before the weeds had time to grow. After Miss Willard, probably the most effective speech on this subject, although by no means the ablest, was that of Mrs. Keefer, of Montreal, whose youth, brilliancy, ready wit, and excellent management of her voice (a rare thing in this convention) greatly prejudiced the audience in her favor. The substance of her talk was confined largely to the ups and downs of prohibition in Canada.

The laboring woman had Wednesday to herself, with the industries in the morning and the professions in the evening. Mrs. Livermore's speech on the gains of woman in this direction was most pertinent and interesting, and one of the most valuable of the whole conference. She spoke with her usual force and eloquence, but the listener could not help wondering why she also, although one of the ablest women present, must fall into the mistake, so frequent here, of sneering at the woman of wealth and contemning the leisure class. Mrs. Leonora Barry and Mrs. Hulda B. Loud spoke for the Knights of Labor, and the latter especially represented the more violent spirits in that organization, appealing to the emotions of her audience with all her power, and threatening bloodshed and revolution if their demands were not granted.

It would perhaps be unjust to suppose that the extraordinary crowd which braved the pouring rain to appear at the evening session were gathered together by the announcement of a certain fashionable singer for that occasion, but as she did not appear they were content to listen to the women who advocated the various professions. There were no very notable names on this programme, even among the doctors, in whose ranks so many brilliant women might be found, although the most able address was that of Dr. Stevenson, of Chicago, the first regular practitioner in the country. Journalism especially suffered in its presentation, and the famous educators of the sex were scarcely represented by Professor Rena Michaels's inadequate account of their work.

The session of Thursday morning, devoted to the somewhat vague topic of "Organization," included some of the best speeches of the week. Mrs. Julia Ward Howe and Miss Mary L. Eastman, the one reading a paper and the other speaking, both of them fluent, forcible, and pointed, both of them dealing with conditions and effects, may well have made every woman present proud of these as representative women. Mrs. Howe's essay was finished and elegant, it goes without saying; Miss Eastman, with her dignified presence and fine voice, had several excellent points which she wished to make, and she made them. Both showed the value of the experience, association, and attrition gained by organization. It was most unfortunate that Mrs. Croly (Jennie June) should have been crowded into ten minutes. Unlike some of her sisters in that strait, she contrived to say a great deal in a brief space. Her idea that the influence of the various women's clubs, now so general, was always and especially on the side of moral influence and better living was novel, but evidently true. One could but wonder that she was not called upon the day before to speak for the press, of which she is so able a representative. A scoffer might have found it necessary to repress a smile when the President of Sorosis began by violently disclaiming for

her society any connection with woman's suffrage, and ended by avowing her belief in that doctrine in a most forcible illustration! But a more serious observer could but regret an atmosphere which seemed to make such a "personal explanation" necessary.

The house was crowded almost to the extent of its capacity in the evening of Thursday, making an audience of nearly two thousand people. Indeed, it may be said that both interest and audiences increased day by day. The subject of legal disabilities was certainly one of the most important considered, and the women discussing it were among the ablest here. This meeting was concerned more with conditions and needs, and the situation in general, than some of the others, and was correspondingly more valuable. Mrs. Scatcherd, the Scotch delegate, gave a sad showing of the disabilities of British women in a speech of remarkable ability, delivered in a most attractive manner. Almost the same adjectives would characterize the address of Miss Alice Fletcher upon Indian women and their complete legal freedom, which they so dread to sacrifice to the "white law," under which only is a united family life possible. Gentle, dignified, most winning, also, was the manner of Lucy Stone, and able and clear her exposition of our law, but her specious half-statements and clever special pleading were not only misleading, but they skillfully misrepresented the law. It was a little difficult also to see the force of Mrs. Matilda Joslyn Gage's climax in which she declared, with bitter emphasis, that, after a woman dies, her funeral is often announced "from her *husband's* house"! Nevertheless, all of them touched upon many weak places and some bad places in laws relating to women, needing quite enough of legislative attention.

At this period the convention devoted itself openly to the consideration of woman's suffrage, during five different sessions. Even Easter Sunday was given up in the morning to a general symposium, entitled on the programme "religious," but differing not greatly from its predecessors except in the number and weight of the speakers, and the evening was spent in consideration of the "Power of the Ballot." The arguments were those so often heard, and do not come within the range of discussion specially interesting to readers of The Christian Union. With the exception of Mrs. Ashton Dilke's brilliant speech, there was little in the way of remarkable oratory, before Sunday morning. It should be said, however, that the session of Saturday morning, called "A Conference of Pioneers," was very interesting, both from its nature and in some of the talking.

In looking at the convention as a complete whole, the question arises as to its outcome, but it is a question by no means easy to answer. The gathering is considered by its promoters to have been a grand success, and in the numbers gathered here, and the enthusiasm engendered, this belief is justified. Many, quite out of sympathy with some of its phases, also consider it a success, as a first attempt at so ambitious an undertaking, and one which contains possibilities of much value. On the other hand, some have found it a disappointment on the whole, both as to its nature and as to the quality of much of the matter presented. It has certainly exhibited a remarkable record of work done in many directions. Indeed, it has been a succession of different reports, for its great lack has been unity. It has not been a meeting for discussion or consideration, and cannot, therefore, become a basis for future action. It lacked unity in its different parts as much as it did in general, and thus cannot be judged in one judgment. Nor was it any sense a representative gathering, except of what are sometimes known as "advanced women" and their affiliated societies, of which section of women's work and success it was splendidly representative. It was rather than anything else a great gathering of notable women, remarkable to see and interesting to hear. It was probably inevitable that this should be the limit of the first of such gatherings. Whether it is a necessity of the situation or a peculiarity of the sex it remains for future meetings to disclose.

BIBLE STUDY IN THE COLLEGE: WHY AND HOW?[1]

By the Rev. Professor G. S. Burroughs, D.D.

IS Bible study in the college a problem to-day? Do the Christian students of the colleges judge it to be such? Further, do they regard it as a problem worthy of their consideration, important and pressing, though complicated and difficult? Will they take it up as their problem? Will they seek to grapple with the definite difficulties which it presents, and thus make wise, even if slow, progress toward its solution? Without doubt the Christian college student can best discover the actual need of Bible study in actual college life. He, possibly he only, can work out its true method.

[1] Read before the sixth Annual Conference of the New England College Young Men's Christian Associations, Boston, February 25, 1888.

Of the two questions placed before us, the former, undoubtedly, is by far the easier to answer. Some may, perhaps, wonder why it should be asked. Are there not sufficient reasons, patent and weighty, why Bible study should exist in the college? But its method—how this study shall be introduced, and how it shall be sustained, with continued and increasing interest—this is a question more difficult of answer. All must, however, agree that the two questions are closely related as regards the possibility of reply. Answer wisely and truly the former, and have you not gone far toward answering the latter? Hence the value of putting again and again the "why." It will bear repetition. When there is a will, self-conscious and strong, regarding Bible study among our Christian students, the way will be discovered. Are we, after all, deeply convinced that we actually need this study, that it is indispensable in the college? I imagine that we shall find just here a large part of the difficulty. When we have convinced ourselves of the necessities of the case, we shall then be prepared to grapple successfully with the obstacles which present themselves.

Our problem is regarding actual Bible *study*, not something which is either imagined to be or is called Bible study. We may be quite well satisfied, I think, with the description which Dr. Munger gives of it in his recent university sermon before the students of Cornell. "By studying the Bible," he says, "I mean that investigation of it which is apart from reading it as a matter of duty and of worship. By study I mean a thorough mastery of the meaning of the text, and an examination of it under all side lights that can be thrown upon it." Dr. Munger is of opinion that the greater part of Americans, especially men, do little studying. I think we must confess that, in the manner in which he has described it, our American college men do little Bible studying. Indeed, when the matter is thus put, the question arises, almost involuntarily and well-nigh in some sort of self defense, Why do such studying of the Bible in college? We are actually saying, before we are aware of it, Why study the Bible in college?

Well, if not in college, when? This is a fair question. Certainly, those who are not going into the ministry will not, because they cannot, find time later on in life to do this work. If not in college, not at all; this is the only fair answer. The Bible is to be practically a sealed book—intellectually at least—through life, to the large proportion of college graduates. Moreover, a little thought as to our own use of the Bible devotionally—indeed, as to its devotional use on the part of people generally—will show us that this clearly means also that the larger part of the Bible is to be through life a sealed book, even devotionally, to these men. Intellectual study of the Bible underlies and is absolutely necessary to its wide and true devotional use. The college graduate appreciates, receives help and inspiration from his Browning and his Shakespeare, possibly from his Cicero or his Horace, his Homer and his Plato, because he has studied these. His Bible he does not appreciate; from this book, supremely the book of help and inspiration, he does not receive, in any corresponding degree, these essentials for life, because he has not studied it. Indeed, it is often quite true that his Bible would be worth more to him were he uneducated. It is not the fault of the Bible; it is the misfortune of the man. The fault lies very considerably in the relation of his college life toward the Bible; it lies in his college education, largely understood. Put to the average college graduate, with his just received diploma in his hand, these two questions, Whence is the Bible? What is the Bible? If he is honest he will frankly tell you that he does not know. As to the history of this book, considered simply as a book, its transmission down the stream of time, he is profoundly ignorant. As to its character, considered simply as literature, he is well-nigh totally uninformed. It is very probable that he is a Christian man; he has been preparing himself for a life of Christian usefulness; he is honestly determined to make his life conform to the teachings of the Bible; and yet, without exaggeration, it is to be to him throughout his future a sealed book intellectually, and very largely a sealed book devotionally. Something certainly is wrong. You say that I have put it very strongly. Does it not require to be strongly put? The question is, Is it truly put? If so, what are we to do about it?

Let us substitute another question, apparently, for the one which we are considering. Instead of Bible study let us suppose that we are thinking of history study in college. Shall there be in the college any study of history? Let this be our problem. Would the students of any institution regarding which it might presumably be raised consider it worthy of consideration? But what is history? Is it not best defined as "the record of human progress"? History is not a mass of details, a mere conglomeration of events and persons. Is there somewhat of history in the Bible? Is there somewhat of human progress? Compare the Book of Judges or the First Book of Samuel, as history, with the letters to the Corinthians, historically viewed. Has there been progress from Gideon of Ophrah or Saul of Zelah to Apollos of Alexandria or Paul of Tarsus? Note the contacts of life, the interpretations of peoples, the onward march of character, individual and national, found in the history of the Bible. There is no uniformity here, but historic evolution of the broadest, highest type. The Bible is the mirror of world history. But not only is the Bible history, it is also a philosophy of history. It furnishes ready at hand, in its own historic character, a touchstone for all history, the principles for true history study. "I find more marks of authenticity in the Bible than in any profane history whatever," wrote Isaac Newton. Says Carlyle: "Examine history, for it is philosophy teaching by experience." And, again: "Histories are as perfect as the historian is wise, and is gifted with an eye and a soul." What shall we say of the wisdom, the eye and the soul, of the Bible historians? In as far as our colleges are without Bible study, is it not well to put the query: History study in the college: Why and How?

Or, our question, let us assume, is literature study in college. Surely no one interested in the discipline of college education, and the preparation for life which this education is designed to give, would pass by this problem, were it raised. But is not this, in an especial manner, the problem which we have before us? So thoroughly unacquainted are we with the Bible regarded as literature, so totally unfamiliar with the thought of the study of the Bible thus regarded, so uninstructed as to what such study means and as to how it should be prosecuted, that we do not recognize the character, the length and breadth, of our question. So thoroughly are we in the atmosphere and under the influence of the methods of Bible study which have been, that no sooner is the expression Bible study employed than, unconscious of the limitations of our thought and judgment thus produced, we place before ourselves the analytic, verse by verse, devotional study of the Scriptures, which is frequently the reading of a Biblical fragment without any regard to its connection, or, even worse, the reading into this fragment of our individual religious thoughts and opinions; and we ask, Why this study specially in the college? Our inquiry unconsciously degenerates into this, Why a Sunday school class in college, either as a Lord's Day exercise or as a part of the curriculum? This is emphatically not the problem before us. We need not wonder at the confusion of thought; it is inevitable; it is found on every side; it is our greatest difficulty. We speak of Bible study in college, we are not understood, and it seems well-nigh impossible to be understood. I am brought to the conviction that only genuine Bible-study in college can define, by its working and result, what the phrase should denote.

Bible study anywhere, under all circumstances, should be literary study as far as may be possible. Proper and true interpretation demands this. The form conditions the presentation of the sense. Surely poetry must be understood as poetry, and prose as prose. In college certainly Bible study must be literary in character, if it is to amount to anything. A college man would not think of reading his Tennyson or his Shakespeare as he reads his Bible, regardless of the connection of thought, of the writer's personality, his view-point, mental circumstances and chosen form of expression, and call this process Tennyson study, or Shakespeare study; yet in reference to the Scriptures he is often—possibly oftener than not—utterly unconscious of the incongruity and impropriety of the matter, of the disrespect thus shown the sacred volume.

The Bible is certainly, first of all, literature. Here is found literature not of one kind, nor of one tongue, nor of one race, nor of one family of peoples. Here is prose of many kinds. Here is poetry of many forms. Here is Aryan literature. Here also is Semitic literature, the expression of a world of thought and feeling quite unlike that in which we of the modern West are living, and which, therefore, is all-important to us, that our sympathies may be widened and our conceptions liberalized. Here is a volume, a library of world literature, wonderfully gathered together, wonderfully transmitted through the ages, yet found to-day so completely a unit, so thoroughly an English book, that we are in danger of missing those very matters which render its unity so marvelous and the service it renders us, as our English Bible, so wonderful. We are passing by evidence for the Scriptures, facts telling powerfully for their authority—such facts as the educated man ought to be fully conversant with—because we are not *studying* the Bible.

Moreover, considering the Scriptures as a fountain-source and inspiration-center of literature, and, if you please, simply of the literature of our English tongue—though this is an extremely limited conception of the matter—what do we know of them in this aspect? What do we know of their influence upon the fashioning of this mother tongue itself? The study of the Bible is a center and compendium of literary study.

Wherein, also, is found the chief glory of literature? Is it simply to be discovered in its forms? Is it not rather to be seen in that human life which necessarily presents its varied, pulsing self in all these diverse forms of literary expression? Literature is the mirror of our many-sided life. But what shall we say of the Bible as a mirror of life, on all its sides, in all its forms under its varying conditions, not simply in its momentary phases but in its trend, upward and downward? The Bible is a very *real* book; thus is it seen to be a very true book. Goethe expressed his indebtedness to the Bible in the guidance of his literary life. He found his study of it, to use his own words, "a capital safely invested and richly productive of interest." "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets." So wrote Milton. Says Macaulay: "A person who professes to be a critic of the delicacies of the English language ought to have the Bible at his fingers' end" In as far, therefore, as our colleges are without Bible study, is it not fair to ask the question—Literature study in the college: Why and How?

I could wish that we might put, in succession, two other questions in place of the one which we are considering. These should be regarding the study of philosophy and the study of social science. Is philosophy found in the Bible? Is social science found there? No one should answer in the negative until he has studied, not simply read in some piecemeal fashion, this comprehensive book "We count the Scriptures of God," said Newton, "to be the most sublime philosophy." It is a grave and pertinent question in this day, when so many men are agnostic, or think that they are, whether one ought not, as an intellectual duty, examine a literature which contains an explanation of life, which rests on a historic foundation and has had a transmission in experience. Said Daniel Webster: "I have read the Bible through many times. It is a book of all others for lawyers. I pity the man who cannot find in it a rich supply of thought and a rule for conduct." As to the social science of the Bible, it must suffice to quote from an authority in this department. "It is with satisfaction," says Professor R T. Ely, "one turns from the study of social problems to the teachings of Christ, which seem, from a purely scientific standpoint, to contain just what is needed." Speaking to the laboring man of the suggestions of the Bible, he says, as indeed he remarks in substance repeatedly to the capitalist, "No political economist can give you better advice"

History, literature, philosophy, social science, in the college: Why and How? Do we ask these questions? The reply is, There could be no college training without these. True! This question, then, stands facing us: Has a man an adequate college training, has he had the essence of a college discipline, who goes forth into life without having studied the Bible as history, as literature, as philosophy, as social science? Or, to put it in another way, Is the study of history, of literature, of philosophy, of social science, adequately found in our colleges unless Bible study is found there? The question is comprehensive. One must think before he answers it.

As regards the method of Bible study in the college, partially—indeed, very considerably. I believe—we have already indicated the lines along which we move toward its answer. It would be an easy task to outline some ideal method, but it would be useless. The method that will work is the one which has been found to work, the one which meets and overcomes the practical obstacles. It cannot be always the same. It must vary in different colleges, because the difficulties are various, and, to a large degree, stand related to the individual college atmosphere and habits. Certainly past methods have not been satisfactory, and have, therefore, been abandoned This has been largely owing to the fact that they did not emphasize *study* of the Bible. They were not calculated to produce such study, as distinguished from Bible-reading as a matter of duty or devotion.

The following statements seem clearly to follow from what has been said, and actual experience is verifying them. Christian college students being themselves judges, as in the case of the newly established electives in Yale and Amherst.

In order to success by any method, Bible study in the college must clearly be not first devotional, for the spiritual profiting of the hour, and in addition, if it be possible, intellectual; but first intellectual, with the assurance that the outcome must and will be the ability to make a true and large devotional use of the Bible during the lifetime.

Our ablest college men must lead the way in taking up Bible study, because they recognize their need of it as scholars. The men who have become recognized as students in other departments must take up Bible study as essential to their scholarship. In the highest and best sense, this study must be self-imposed, not imposed by others.

Hard work must be put upon Bible study. A given exercise must require as much intellectual labor at the time and demand as much previous preparation as the hardest exercise of the week. Provision must be made for this preparation by the student in the allotment of his time If he cannot thus meet the difficulty he must come with it to the college authorities, with as much interest in his problem and manly expression of it as he would manifest regarding any other of equal importance.

Thus we are forced, by the very nature of the case, to conclude as we began. If there is a demand for Bible study on the part of Christian students—and emphasis should be laid upon the noun as much as upon the adjective—there will be Bible study. Otherwise there will not. If these students seek for a way in which to introduce and carry on successfully this study, as a part of their college preparation for life, the way will be found. Otherwise it will not.

ENGLISH DOLES.

By Frances B. James.

THE care of the poor in England is usually carried on upon very scientific principles, yet on such as an American would look upon as tending largely to increase pauperism. It is all very well to pity the aged and infirm, but does not the knowledge that in their old age they will be supported by the parish encourage improvident habits? But the almost indiscriminate generosity is not confined entirely to the old people. The younger members of the parish plead "a long, soft family," or a husband who cannot work; consequently, if there is not strict supervision, many who simply *will* not work obtain pecuniary aid. It is no shame here to be "on the parish," but no harder fate can the poor imagine than going into the "House," from which, with more sentiment than is perhaps good for them, strenuous efforts are made to save them, and outdoor relief is obtained. One clergyman tells me that out of regard for this strong aversion he has established homes for old women, where they are allowed liberty to go and come as they please, but as a matter of fact they are so feeble that they never use the privilege of leaving their houses

In most of the old churches in England the custom of giving doles is still continued. A queerly shaped painted board, looking rather like a monumental tablet, is to be seen in many churches, inscribed with the names of the donors and the amounts of their various benefactions; in some case the income from a certain piece of land was given, and the increase in value makes the sum to be distributed correspondingly large. Sometimes in London, and in the country also, may be seen a pile of bread picturesquely placed on the tomb of some generous donor, who has peacefully slumbered, in spite of the occasional superincumbent weight of bread, through many centuries. There are doles of money, too, when perhaps twelve old men of the parish receive a shilling, the day appointed being popularly known as "shilling Sunday;" a somber array of white-haired men in various stages of decrepitude line the path as we come out of church after service; for, bless you! they don't mean to go in to be preached at, though the parson does receive ten shillings for that day's sermon. When one of the old men is gathered to his fathers—which is surprisingly seldom, for, like all pensioners, their lives are long—another patriarch of the village is elected to fill his place.

In some of the country churches a dole of seed corn is given, as an encouragement of agricultural industry; certainly this is not a bad idea, and has less of a pauperizing tendency than many doles, unless the seed is sold and the money spent—in some way it should not be spent.

Again, the dole may take the form of a gift of clothing I know a parish where at Christmas time there are distributed a certain number of shirts and corresponding feminine garments and two great coats. A serious discussion took place between the rector and the church wardens as to who should be the favored recipients, for the coats given in former years had not yet worn out, and all the old men were well provided. The two finally selected appeared in such elegant overgarments that the rector assured us he would have been a more needy applicant, as their coats put his to shame.

A dole is given here on Christmas Eve by a neighboring farmer's wife. An elderly spinster of the family left in her will commands that sixpence should be given to each member of the parish who would take the trouble to apply; the present holder of the property has doubled this amount and even added a tiny supply of groceries. This generous offer, you may well imagine, is not neglected; the lane leading to the farmhouse on that day literally swarmed with old women and even young ones Though they probably express hearty thanks for the presents, there is no question that they look upon the whole affair as a right, and should the generosity be partially withdrawn an indignant protest would be made.

Still another form of charity is the "soup kitchen." The old or deserving members of the parish are given once a week a can of good soup by the "lady of the manor." As it is made in her own kitchen, under the strict supervision of the mistress, it is without doubt excellent; the thirteen pounds of good beef, the many vegetables, the rice and bread, all make a tempting compound. The grateful expression of the poor souls witnesses their appreciation.

More than one kind of dole is given in a parish; and if the old inhabitants are few and the benefactions many, some people come in for a large supply of gifts. One old woman, a most deserving character, who has worked hard all her life and is still strong and hearty at the age of eighty-one, always receives a variety of doles. She married, not many years since, an equally aged cripple, with rosy cheeks and a cracked laugh, his face bearing a remarkable resemblance to a frosted apple. The romance of their courtship was somewhat on this wise: Old Giles came to the window one day and said, in Devon dialect which I translate: "Rachel, I've lain awake for a fortnight a-thinking how much better it would be if we were married and lived in the same cottage." This thrifty idea appealed to the economic Rachel, so she told him to speak to the vicar about it. Fortunately, the latter approved it and married them at once. Now this cheery old couple sit in their inglenook with no need of taking thought for the morrow, because, what with their weekly allowance from the parish and doles and other charities, they have a yearly income of close upon £27 ($135), and as their expenses are few, it would not be surprising if they were laying by a nice little sum.

Our own parish is very fortunate in having a large annual dole. On New Year's Day, as we are returning from our morning ride, we hear the "merry church-bells ring;" and as we trot along the lane we meet a bevy of women wending their way toward the village, and we remember that to-day the chief dole of the year is given away. As our horse objects to the startling whiteness of the spotless aprons, we turn about, determined to see the show. Arriving at the schoolhouse, we find the passage leading to the schoolroom thronged with women of all ages, but a way is speedily made for us: living as we do in the manor-house, we stand high in the estimation of the people. As we advance through the crowds we see that the desks have been ranged at one side, and piled on them seems to be a perfect drapery establishment; flannels, sheeting, blankets, dress goods, etc., are temptingly displayed. At the upper end of the room we see Mrs. Short, who has long lived at the "Court," and beside her the gentleman who acts as agent for these two properties, and in the name of the owners distributes yearly this generous dole. We are heartily welcomed. The venerable schoolmaster with all speed and much politeness produces two comfortable chairs, and when the excitement over our arrival has subsided, the business of distributing, which has been going on for some time before our coming, is resumed.

"Mary Stubbs, did you say?" queries Mr. Daw, writing the name in a book he holds, as a pale-faced woman stands by the table "Where do you live? Oh, the village! Well, and what do you want?"

"A pair of blankets, please, sir, or whatever it pleases Mr. Daw to give me."

"Blankets? What did you have last year? Not blankets? Well, Mrs. Short, what do you say?" turning to the lady beside him. "You remember we must give blankets to only the most deserving."

"Her husband is lame, and, of course, out of work," replies Mrs. Short.

A moment's consideration is given to the matter, and Mrs Stubbs gets an order for the desired blankets; she turns to the draper's assistant, who notes her name in his book, and writes against it what she is to receive. Then she retires triumphantly with the woolly, bright bordered blankets, but does not go before she has dropped two curtsies and said a hearty "thank you, sir"

A well built woman with a round face that wears a placid expression fit for a cloistered nun, but framed in a quaint frilled cap, is the next to give her name. She applies for material for a dress and departs to the end of the counter to select what she wants, but she comes back presently looking mildly delighted, and murmurs her grateful thanks.

Occasionally Mrs Short asks an applicant how many children she has. To this query Mrs. Evely replies:

"Please, ma'am, I haven't any."

"If that is the case," says Mr Daw, smiling, "you can't want anything!" At which we laugh and the crowd decorously titters. "She does not know much about care and expense," does she, Mrs. Short? Well, what do you *think* you want."

"A pair of blankets, if you please, sir; and my husband wants to know if he can have a bit of flannel to put round his hips; the piece he always do wear is quite worn out, sir," she adds, in a deprecatory way, as if she were afraid the great man would scarcely grant her petition; but her expressive gesture, indicative of where the flannel was worn, produced a smile, and without hesitation the necessary orders were given.

"Mrs. Chown? Where do you live?"

"Up Mash [*i. e.*, up at Marsh Green], please, sir,

and this is my daughter, sir"—as a good-looking young girl edges nearer to her mother.

"And, pray, what does she want? and what is her name?" asked Mr. Daw, looking up over his glasses at this new applicant.

"Shawn, Shon—please, sir, I don't rightly know her name!" Thereupon the whole roomful of women begins to laugh.

"Not know your own daughter's name!" exclaimed Mr. Daw.

Again she made an attempt to pronounce the name.

"How did you allow her to marry a man whose name you don't know?" said Mr. Daw, trying to look stern.

"Perhaps it is Shaughnessy, an Irish name," one of the ladies suggested.

"That's it, Miss," she said, eagerly; "he's Irish."

Her daughter now repeated the name, and was called upon to spell it, and gave the following combination of letters: SHONSAY! More queries elicited the facts that her husband is a discharged soldier and entitled to a pension, as he has served in the army thirty years. A mental calculation that he must be well on in years makes some one exclaim:

"Why, she doesn't look eighteen."

"She's nine and twenty; isn't it nine-and-twenty, Susie?" says the mother, referring to her daughter.

"But she must be his second wife," suggests Mrs. Short, to whom the new-comer is a stranger.

"*First* wife, if you please, ma'am," says the elder woman, sternly, drawing herself up as if insulted. By this time the name is entered and the case favorably considered.

An old woman, who is a little "touched in the head," now demands a quilt.

"We have no quilts, but you may have a blanket," says Mr. Daw.

"No, I want a quilt; if I can't have a quilt I won't have anything. You might send me a quilt to-morrow."

"But, my good woman, we never distribute quilts, and I cannot send you one; you had better take blankets."

Some further attempts were made to persuade her to be satisfied with some other gift; still she refused; but as it was a case of "beggars must not be choosers," and she continued obstinate, she had to depart empty handed.

More women come forward. One wants flannel for shirts, and some discussion takes place about the number of yards required; another wants calico—what we would call cotton cloth; another wants sheets, and so on. They get what they ask for almost invariably, except in the case of blankets as before mentioned.

We are much impressed by the extreme neatness and cleanliness of the company. We exclaim, privately, that soap and water are not sparingly used. Even the knotted fingers that give evidence of hard work look scrupulously clean; the dresses are of quiet colors, and, though perhaps often darned and mended, they still present so respectable an air that they cannot be called shabby; the tidy white aprons, the frilled caps or close fitting bonnets, are admirable. Though showing signs of sickness and care, their faces wear a contented expression. We are told that our parish is exceptionally well off, and the sturdy, rosy-faced children, who never forget their duty, but bob respectfully whenever they meet the "gentry," and the white-haired men well on in years, all testify of the healthiness of the district.

On a desk behind us are ranged row upon row of boots, all made to measure, but presenting an exceedingly clumsy appearance. In lifting a pair, we are surprised at their weight, which is accounted for by the soles being thickly studded with hob-nails and a strong, horse-shoe-shaped piece of iron on the heels. Surely Lynn produces no such shoes! These, we are told, are for the boys who have attended school regularly this year, and the pile of dark-colored cloth near by is to be made into frocks for the girls who have been equally good.

Meanwhile the lady from the "Court" has been receiving sixpences from the women, and Mr. Daw jokingly remarks:

"Mrs. Short sits at the 'receipt of customs.' I distribute, she receives."

On inquiry, we learn that she is collecting money for her clothing club. Each woman when she gives her sixpence receives an envelope containing a card with her name on it and spaces for future entries. Every month, with more or less regularity, another sixpence is brought by each member of the club, and this is noted on her card. When December comes around, each faithful member has a certain amount of interest added by Mrs. Short to their six shillings thus accumulated, perhaps enough to bring it up to ten shillings. In some of these clubs—and there is usually one in every parish hereabouts—a shilling is put aside monthly, so at the end of the year a larger sum is at their disposal. Before Christmas we were told that the clothing club would meet in the school room, which on this occasion also was transformed into a draper's shop. Ready-made ulsters, dresses, flannels, threads, needles, and all sorts of small articles are here displayed. Living as we do nearly eight miles from a city, this opportunity of shopping at one's own door, as it were, is appreciated by the inhabitants. The materials are brought down in a cart by one of the large shopkeepers of the neighboring city, and two or three clerks come to attend to the sale. Here the members flock to select from the varied store what they want, and receive credit to the amount against their names. This club is an excellent institution, and, I believe, does much to encourage thrift. "We scarcely miss the sixpences each month, Miss, but we would think long before spending six shillings all at once."

But we have lingered long amid this cheerful company, and we must be going homeward; so, with a few words to our busy friends, and a bow in reply to each curtsy as we pass down the room, and a laughing word with the bright-faced boy who has audaciously stuck a bit of mistletoe in his hat, and who looks pretty and clean enough to kiss, we make our way out.

As we go home we meditate on the advantages and disadvantages of this system of doles, and, even if we are inclined to discover in it a leaning toward pauperizing, we still feel that this ancient custom has a very practical as well as picturesque side to it. It is worthy of note that the gentlemanly agent says that the dole is given by the owners of the two big estates in the parish as some compensation for the lack of resident landlords, because no dependence can be placed on the fluctuating intentions of the varying tenants. This gentleman takes infinite pains in the distribution, gives nothing rashly, and listens to Mrs. Short's information about the people, and is much influenced by her opinions, for, being constantly among the people, she knows a great deal about them. He even takes this occasion to listen to any complaints about the tenants' cottages, and is always ready to make any reasonable repairs or improvements. While their affairs are in such good hands the poor people have no reason to complain of their absentee landlords. Would that all parishes were in this respect so fortunate!

THE ELECT LADY.

BY GEORGE MACDONALD,

Author of "Annals of a Quiet Neighborhood," "Alec Forbes," "Robert Falconer," etc.

CHAPTER XIII.—DAWTIE

IS not the church supposed to be made up of God's elect? and yet most of my readers find it hard to believe that there should be three persons, so related, who agreed to ask of God, and to ask neither riches nor love, but that God should take his own way with them, that the Father should work his will in them, that he would teach them what he wanted of them, and help them to do it! The church is God's elect, and yet you cannot believe in three holy children! Do you say, "Because they are represented as beginning to obey so young?" "Then," I answer, "there can be no principle, only an occasional and arbitrary exercise of spiritual power, in the perfecting of praise out of the mouth of babes and sucklings, or in the preference of them to the wise and prudent as the recipients of divine revelation."

Dawtie never said much, but tried the more. With heartiness she accepted what conclusions the brothers came to, so far as she understood them—and what was practical she understood as well as they; for she had in her heart the spirit of that Son of Man who chose a child to represent him and his Father. As to what they heard at church, their minds were so set on doing what they found in the Gospel that it passed over them without even rousing their intellect, and so vanished without doing any hurt. Tuned to the truth by obedience, no falsehood they heard from the pulpit-partisans of God could make a chord vibrate in response. Dawtie, indeed, heard nothing but the good that was mingled with the falsehood, and shone like a lantern through a thick fog.

She was little more than a child when, to the trouble of her parents, she had to go out to service. Every half-year she came home for a day or so, and neither feared nor found any relation altered. At length, after several closely following changes, occasioned by no fault of hers, she was without a place. Miss Fordyce heard of it, and proposed to her parents that, until she found another, she should help Meg, who was growing old and rather blind: she would thus, she said, go on learning, and not be idling at home.

Dawtie's mother was not a little amused at the idea of any one idling in her house, not to say Dawtie, whom idleness would have tried harder than any amount of work; but, if only that Miss Fordyce might see what sort of girl Dawtie was, she judged it right to accept her offer.

She had not been at Potlurg a week before Meg began to complain that she did not leave her enough work to keep her warm. No doubt it gave her time for her book, but her eyes were not so good as they used to be, and she was apt to fall asleep over it and catch cold! But when her mistress proposed to send her away, she would not hear of it. So Alexa, who had begun to take an interest in her, set her to do things she had hitherto done herself, and began to teach her other things. Before three months were over she was a necessity in the house, and to part with Dawtie seemed impossible. A place about that time turning up, Alexa at once offered her wages, and so Dawtie became an integral portion of the laird's modest household.

The laird himself at length began to trust her as he had never trusted servant, for he taught her to dust his precious books, which hitherto he had done himself, but of late had shrunk from, finding not a few of them worse than Pandora boxes, liberating asthma at the merest unclosing.

Dawtie was now a grown woman, bright, gentle, playful, with loving eyes, and a constant overflow of tenderness upon any creature that could receive it. She had small but decided and regular features, whose prevailing expression was confidence—not in herself, for she was scarce conscious of herself even in the act of denying herself—but in the person upon whom her trusting eyes were turned. She was in the world to help—with no political economy beyond the idea that for help and nothing else did any one exist. To be as the sun and the rain and the wind, as the flowers that lived for her and not for themselves, as the river that flowed, and the heather that bloomed lovely on the bare moor in the autumn—such was her notion of being. That she had to take care of herself was a falsehood that never entered her brain. To do what she ought, and not to do what she ought not, was enough on her part, and God would do the rest! I will not say she reasoned thus; to herself she was scarce a conscious object at all. Both bodily and spiritually she was in the finest health. If illness came, she would perhaps then discover a self with which she had to fight—I cannot tell; but my impression is, that she had so long done the true thing that illness would only develop unconscious victory, perfecting the devotion of her simple righteousness. It is because we are selfish, with that worst selfishness which is incapable of recognizing itself, not to say its own loathsomeness, that we have to be made ill. That they may leave the last remnants of their selfishness, are the saints themselves overtaken by age and death. Suffering does not cause the vile thing in us—that was there all the time; it comes to develop in us the knowledge of its presence, that it may be war to the knife between us and it. It was no wonder that Dawtie grew more and more of a favorite at Potlurg.

She did not read much, but would learn by heart anything that pleased her, and then go saying or singing it to herself. She had the voice of a lark, and her song prevented many a search for her. Against that "rain of melody" not the pride of the laird or the orderliness of the ex-schoolmaster ever put up the umbrella of rebuke. Her singing was so true, came so clear from the fountain of joy, and so plainly from no desire to be heard, that it gave no annoyance; while such was her sympathy that, although she had never yet suffered, you would, to hear her sing "My Nannie's Awa'!" have thought her in truth mourning an absent lover, and familiar with every pang of heart-privation. Her cleanliness, clean even of its own show, was a heavenly purity; while so gently was all her spiriting done, that the very idea of fuss died in the presence of her labor. To the self-centered such a person soon becomes a nobody; the more dependent they are upon her unfailing ministration, the less they think of her; but they have another way of regarding such in "the high countries." Hardly any knew her real name; she was known but by her pet-name *Dawtie*.

Alexa, who wondered at times that she could not interest her in things she made her read, little knew how superior the girl's choice was to her own! Not knowing much of literature, what she liked was always of the best in its kind, and nothing without some best element could interest her at all. But she was not left either to her "own sweet will" or to the prejudices of her well-meaning mistress; however long the intervals that parted them, Andrew continued to influence her reading as from the first. A word now and a word then, with the books he lent or gave her, was sufficient. That Andrew liked this or that was enough to make Dawtie set herself to find in it what Andrew liked, and it was thus she became acquainted with most of what she learned by heart.

Above two years before the time to which I have now brought my narrative, Sandy had given up farming, to pursue the development of certain inventions of his which had met the approval of a man of means who, unable himself to devise, could yet understand a device: he saw that there was use, and consequently money, in them, and wisely put it in Sandy's power to perfect them. He was in consequence but little at home, and when Dawtie went to see her parents, as she could much oftener now, Andrew and she generally met without a third. However many weeks might have passed,

they always met as if they had parted only the night before. There was neither shyness nor forwardness in Dawtie. Perhaps a livelier rose might tinge her sweet round cheek when she saw Andrew; perhaps a brighter spark shone in the pupil of Andrew's eye; but they met as calmly as two prophets in the secret of the universe, neither anxious nor eager. The old relation between them was the more potent that it made so little outward show.

"Have you anything for me, Andrew?" Dawtie would say, in the strong dialect which her sweet voice made so pleasant to those that loved her; whereupon Andrew, perhaps without immediate answer more than a smile, would turn into his room, and reappear with what he had got ready for her to "chew upon" till they should meet again. Milton's sonnet, for instance, to the "virgin wise and pure," had long served her aspiration; equally wise and pure, Dawtie could understand it as well as she for whom it was written. To see the delight she took in it would have been a joy to any loving student of humanity. It had cost her more effort to learn than almost any song, and perhaps therefore it was the more precious. Andrew seldom gave her a book to learn from; in general he copied, in his clearest handwriting, whatever poem or paragraph he thought fit for Dawtie; and when they met, she would not unfrequently, if there was time, repeat unasked what she had learned, and be rewarded with his unfailing look of satisfaction.

There was a secret between them—a secret proclaimed on the housetops, a secret hidden, the most precious of pearls, in their hearts—that the earth is the Lord's and the fullness thereof; that its work is the work of the Lord, whether the sowing of the field, the milking of the cow, the giving to the poor, the spending of wages, the reading of the Bible; that God is all in all, and every throb of gladness his gift; that their life came fresh every moment from his heart; that what was lacking to them would arrive the very moment he had got them ready for it. They were God's little ones in God's world—none the less their own that they did not desire to swallow it, or thrust it in their pockets. Among poverty-stricken Christians, consumed with care to keep a hold of the world and save their souls, they were as two children of the house. By living in the presence of the Living One, they had become themselves his presence—dim lanterns through which his light shone steady. Who obeys, shines.

CHAPTER XIV.—SANDY AND GEORGE.

Sandy had found it expedient to go to America, and had now been there a twelvemonth: he had devised a machine of the value of which not even his patron could be convinced—that is, he could not see the prospect of its making money fast enough to constitute it *a good thing*. Sandy regarded it as a discovery, a revelation for the uplifting of a certain down-trodden portion of the community; and therefore, having saved a little money, had resolved to make it known in the States, where insight into probabilities is fresher. And now Andrew had a letter from him in which he mentioned that he had come across Mr. Crawford, already of high repute in Wall Street; that he had been kind to him, and, having learned his object in visiting the country, and the approximate risk in bringing out his invention, had taken the thing into consideration. But the next mail brought another letter to the effect that, having learned the nature of the business done by Mr. Crawford, he found himself unable to distinguish between it and gambling, or worse; it seemed to him a vortex whose very emptiness drew money into it. He had therefore drawn back, and declined to put the thing in Crawford's hands. This letter Andrew gave Dawtie to read, that she might see that Sandy remained a true man. He had never been anxious on the point, but was very glad that ignorance had not drawn him into an evil connection.

Dawtie took the letter with her to read at her leisure. Unable, however, to understand something Sandy said concerning Mr. Crawford's business, she asked a question or two of her mistress, which led to questions on Alexa's part. Finding what was the subject of Sandy's letter, she wished to see it. Dawtie asked leave of Andrew, and gave it her.

Alexa was both distressed and indignant, becoming at once George's partisan. Her distress diminished and her indignation increased as she reflected on the *airt* whence the unfavorable report reached her; the brothers were such peculiar men! She recalled the strange things she had heard of their childhood; doubtless the judgment was formed on an overstrained and Quixotic idea of honesty! Besides, there had always been a strong socialistic tendency in them, which explained how Sandy could malign his benefactor! George was incapable of doing anything dishonorable! She would not trouble herself about it. But she would like to know how Andrew regarded the matter.

She asked him, therefore, what he thought of Sandy's procedure. Andrew replied that he did not know much about business; but that the only safety must lie in having nothing to do with what was doubtful; therefore Sandy had done right. Alexa said it was too bad of him to condemn where he confessed ignorance. Andrew replied:

"Ma'am, if Mr. Crawford is wrong, he is condemned; if he is right, my private doubt cannot hurt him. Sandy must act by his own doubt, not by Mr. Crawford's confidence."

Alexa grew more distressed, for she began to recall things George had said which at the time she had not liked, but which she had succeeded in forgetting. If he had indeed gone astray, she hoped he would forget her; she could do without him! But the judgment of such a man as Sandy could settle nothing. Of humble origin and childish simplicity, he could not see the thing as a man of experience must. George might be all right notwithstanding. At the same time there was his father!—whose reputation remained under a thick cloud, whose failed character rather than his ill success had driven George to the other continent. Breed must go for something in a question of probabilities. It was the first time Alexa's thoughts had been turned into such a channel. She clung to the poor comfort that something must have passed at the interview so kindly sought by George, to set the Quixotical young farmer against him. She would not utter his name to Andrew ever again!

She was right in thinking that George cherished a sincere affection for her. It was one of the spurs which drove him too eagerly after money. I doubt if any man starts with a developed love of money for its own sake—except, indeed, he be born of generations of mammon-worshipers. George had gone into speculation with the object of retrieving the position in which he had supposed himself born, and in the hope of winning the hand of his cousin—thinking too much of himself to offer what would not in the eyes of the world be worth her acceptance. When he stepped on the inclined plane of dishonesty, he believed himself only engaging in "legitimate speculation;" but he was at once affected by the atmosphere about him. Wrapt in the breath of admiration and adulation surrounding men who cared for *nothing* but money-making, men who were not merely dishonest, but the very serpents of dishonesty, against whom pickpockets will "stick off" as angels of light; constantly under the softly persuasive influence of low morals and extravagant appreciation of cunning, he came by rapid degrees to think less and less of right and wrong. At first he called the doings of the place dishonest; then he called them sharp practice; then he called them a little shady; then, close sailing; then he said this or that transaction was deuced clever; then, the man was more rogue than fool; then he laughed at the success of a vile trick; then he touched the pitch, and, thinking all the time it was but with one finger, was presently besmeared all over—as was natural; for he who will touch is already smeared. While Alexa was fighting his battles with herself, he had thrown down his arms in the only battle worth fighting. When he wrote to her, which he did regularly, he said no more about business than that his prospects were encouraging: how much his reticence may have had to do with a sense of her disapproval I cannot tell.

CHAPTER XV.—MOTHER AND DAUGHTER.

One lovely summer evening Dawtie, with a bundle in her hand, looked from the top of a grassy knoll down on her parents' turf cottage. The sun was setting behind her, and she looked as if she had stepped from it as it touched the ground on which she stood, rosy with the rosiness of the sun, but with a light in her countenance which came from a higher source, from the same nest as the sun himself. She paused but a moment, ran down the hill, and found her mother making the porridge. Mother and daughter neither embraced, nor kissed, nor even shook hands; but their faces glowed with delight, and words of joy and warmest welcome flowed between them.

"But ye haena lost yer place, hae ye, hinny?" said the mother.

"No, mother; there's no fear o' that, as lang's the laird or Miss Lexy's to the fore. They tret me—I winna say like ane o' themsel's, but as if they would hae likit me for ane o' themsel's, gien it had pleased the Lord to sen' me their way instead o' yours. They're that guid to me ye canna think!"

"Then what's broucht ye the day?"

"I beggit for a play-day. I wantit to see An'rew."

"Eh, lass! I'm feart for ye! Ye maunna set yer hert sae hie! An'rew's the best o' men, but a lass canna hae a man til herse'f jist 'cause he's the best man i' the warl'!"

"What mean ye by that, mother?" said Dawtie, looking a little scared. "Am I no' to lo'e An'rew 'cause he's 'maist as guid's the Lord wad hae him! Wad ye hae me hate him for 't? Has na he taught me to lo'e God—to lo'e him better nor father, mither, An'rew, or onybody? I *wull* lo'e An'rew! What can ye mean, mother?"

"What I mean, Dawtie, is that ye maunna think because ye lo'e him ye maun hae him; ye maunna think ye canna du wantin' An'rew!"

"It's true, mother, I kenna what I should do wantin' An'rew. Is na he aye shovin' the door o' the kingdom a wee wider to let me see in the better? It's little ferly (*marvel*) I lo'e him! But as to wantin' him for my ain man, as ye hae my father!—mother, I wad be ashamet o' mysel' to think o' ony sic a thing!—clean affrontit wi' mysel' I wad be!"

"Weel, weel, bairn! Ye was aye a wise-like lass, an' I maun lippen til ye! Only luik to yer hert."

"As for no' lo'ein' him, mother—me that canna luik at a blin' kittlin' ohn lo'ed it!—lo, mither! God made me sae, an' didna mean me no' to lo'e An'rew!"

"Andrew!" she repeated, as if the word meant the perfection of earth's worthiest, rendering the idea of appropriation too absurd.

Silence followed, but the mother was brooding.

"Ye maun bethink ye, lass, hoo far he's abune ye!" she said at length.

As the son of the farmer on whose land her husband was a cottar, Andrew seemed to her what the laird seemed to old John Ingram, and what the earl seemed to the laird, though the laird's family was ancient when the earl's had not been heard of. But Dawtie understood Andrew better than did her mother.

"You and me sees him far abune, mother, but Andrew himsel' never thinks o' nae sic things. He's nae used to luikin' up, he's forgotten to luik doon. He hauds his lan' frae a higher than the laird, or the yerl himsel'!"

The mother was silent. She was faithful and true, but, fed on the dried fish of logic and system and Roman legalism, she could not follow the simplicities of her daughter's religion, who trusted neither in notions about Him, nor even in what He had done, but in the live Christ himself whom she loved and obeyed.

"If Andrew wanted to marry me," Dawtie went on, jealous for the divine liberty of her teacher, "which never cam intil's heid—na, no' ance—the same bein' ta'en up wi' far ither things, it wouldna be because I was but a cottar-lass that he wouldna tak his ain gait.—But the morn's the Sabbath day, and we'll hae a walk thegither."

"I dinna a'thegither like thae walks upo' the Sabbath day," said the mother.

"Jesus walkit on the Sabbath the same as ony ither day, mother!"

"Weel, but he kenned what he was aboot."

"And sae do I, mother! I ken his wull!"

"He had aye something on han' fit to be dune o' the Sabbath."

"And so hae I the day, mother. If I was to du onything no fit i' this his warl', luikin' oot o' the e'en he gae me, wi' the han's an' feet he gae me, I wad jist deserve to be nippit oot at ance, or sent intil the ooter mirk (*darkness*)!"

"There's a mony maun fare ill, then, lass."

"I'm sayin' only for mysel'. I ken none sae to blame as I would mysel'."

"Is na that makin' yersel' oot better nor ither fowk, lass?"

"Gien I said I thoucht onything worth doin' but the wull o' God, I wad be a leear; gien I say man or woman has naething ither to do i' this warl' or the neist, I say it believin' ilkane o' them maun come til't at the lang last. Neow sees't yet, but the time's comin' when ilkabody will be as sure o' 't as I am. What won'er is't that I say't, wi' Jesus tellin' me the same frae mornin' to nicht!"

"Lass, lass, I fear me, ye'll gang oot o' yer min'!"

"It'll be intil the mind o' Christ, then, mother! I dinna care for my ain min'. I hae nane o' my ain, an' will stick to his. Gien I dinna mak his mine, and stick til't, I'm lost.—Noo, mother, I'll set the things, and run ower to the hoose, and let An'rew ken I'm here."

"As ye wull, lass! ye're ayont me! I s' say naething anent a willfu' woman, for ye've been aye a guid dochter. I trust I hae rizon to houp the Lord winna be dis-appointit in ye."

Dawtie found Andrew in the stable, suppering his horses, told him she had something to talk to him about, and asked if he would let her go with him in his walk the next day. Andrew was delighted to see her, but he did not say so; and she was back before her mother had taken the milk from the press. In a few minutes her father appeared, and welcomed her with a sober joy. As they ate their supper he could not keep his eyes off her, she sat looking so well and nice and trim. He was a good-looking, work-worn man, his hands absolutely horny with labor. But inside many such horny husks are ripening beautiful kingdom-hands, for the time when "dear welcome Death" will loose and let us go from the grave-clothes of the body that bind some of us even hand and foot. Rugged father and withered mother were beautiful in the eyes of Dawtie, and she and God saw them better than any other. Good, endless good, was on the way to them all! It was so pleasant to be waiting for the best of all good things.

The Home.

A PLAN FOR CO-OPERATIVE STORES.

By M Fay Pierce.

IF we wish to start such a store for the benefit of the poor, we must first secure a paid-up stock of two or three hundred shares at five dollars each, making a capital of from $1 000 to $1 500 of which no member of the Store Association should own less than one share or five dollars' worth, or more than five shares or twenty-five dollars' worth, every five shares to command one vote.

For the organization of the store and the expenditure of its little capital, we should follow strictly English precedents until the store is on a paying basis; that is, until its receipts exceed its expenditures, and there begins to be a profit. If the store should only cover its expenses, all the trouble would be for nothing, since its express object is eventually to bring back to the family of the member the ten per cent in cash which on the present system passes hopelessly and forever into the hands of the middlemen of modern society—that is, of the retail storekeepers, who are the last and by far the heaviest link in that chain of middlemen which intervenes between the producer and the consumer and keeps them both poor.

The great English rules which have commanded such wonderful success in the Rochdale type of co operative store are:

1st That the store should be managed by an unpaid committee of nine or more members, instead of by a single paid manager. This committee is elected by the shareholders, and holds office for one year. It makes all the decisions as to location of the store fittings and furniture, kind and amount of goods, and selects and contracts for the goods, and at first also it sells the goods, unless it can get other members to be salesmen or saleswomen without pay. The committee elects one of its members chairman, another treasurer, and a third secretary, and it employs and pays a trained bookkeeper out of the income of the store.

All the labor of the store except the bookkeeping, scrubbing, and porterage, is voluntary at first, until the committee is sure that the store is both covering its expenses and earning a profit. After a store is on a thoroughly firm financial basis, and has secured a large and paying custom from its members, and possibly from outsiders, the question comes up of the remuneration of the committee, since, of course, no committee, however self-sacrificing, can be expected to work forever and incur all the labor and responsibility, and display executive talent enough to make a store a success, for nothing! But, very often until a committee has achieved a success, they do not ask for salaries. It is a work undertaken by a few for the benefit of the families of the many, their own included, the grand reward in view being the greater prosperity and happiness of the association as a whole.

2d The whole business of the store is strictly and rigidly a cash business. Nothing is bought or sold on credit, no matter how small.

3d. The sales to members and outsiders are at the current retail prices, and metal checks or vouchers are returned to the members only, as receipts for what they have spent at the store. At the end of every quarter the member returns all the checks, which are then added up, and a margin of profit credited in proportion to the amount expended. At the end of the year this profit is either paid to the member in a lump sum, or the store credits the member with it and pays interest for it.

4 h. The premises and fixtures are as cheap, and the rent as low, as possible until success is secured. There is no show window, and nothing is spent for advertising.

5 h The shareholders hold monthly meetings, and the Executive Committee hold weekly meetings, at both of which the treasurer exhibits the state of the finances.

6 h. No expenditure whatever is made by any officer or employee of the association without a majority vote of the Executive Committee authorizing the same.

7th. The monthly financial statement is always copied and hung in the store for the inspection of members.

8 h. People who are too poor to pay for one share, but who wish to become members, are allowed to buy at the store until the profits of their purchases equals the value of one share, after which, this sum being placed to the capital stock of the store in the person's name, he or she becomes a member on the same basis as the other members.

9 h The store is not opened until one hundred families at least have pledged it their custom.

10th. The store does not send for orders, nor does it deliver goods without a slight extra charge. Many stores do not deliver goods at all, the object being to keep down expenses and make the members help in doing the work. As taking home their purchases is the only work most of them could do for the store, they are expected to do that.

Now, the women who manage the numerous charities of New York are, if I am not mistaken, quite generally house-mothers, with a greater or less number of domestic and social duties whose demands upon them are imperative. Could these ladies undertake, outside their own families, a daily duty, a daily thought and care, like a co-operative store? Obviously not.

On the other hand, could New York men of any class undertake it? If they could, why have they not done it? The story of the success of the Rochdale store, and of hundreds like it, has been written and talked about in America for at least twenty years. Why have not American men gone and done likewise? It seems to me it is because stupid men could not organize and carry on a successful co-operative store, and with us clever ones have too many business opportunities—make money too easily on their own account for them to find any inducement to sink their individuality in an association in which not even a moderate fortune, but only a modest salary, would be the utmost of their reward.

The men being ruled out for co-operative storekeeping in New York, and the matrons and mothers of families likewise, we come to what appears to me to be the only class of the community who could properly undertake it, whether for the benefit of the poor or for their own benefit, or for both. I mean the educated and intelligent young women—the young ladies of New York. If a girl belonging to good society go to school from the age of ten to eighteen, she has had for nine months of all those years the daily habit of going out at a given hour, and with a bevy of companions, applying her mind earnestly and industriously to serious pursuits for at least half the day.

Now, there is nothing about managing a co-operative store as difficult to understand and learn as the studies which a girl of eighteen has just been pursuing. The fact that storekeeping is a business requiring but little education is proved by the hundreds and thousands of extremely ignorant men who keep grocery and provision and dry-goods stores successfully all over the world.

The mental equipment, then, of any bright American girl is equal to such an undertaking, if she have at the same time energy, industry, executive ability, and perseverance.

If all this be true of the girl of eighteen, it should be equally or more true of the maturer girl of twenty, of the young lady of twenty two or twenty five.

In fact, the ease and success with which women and young ladies, without any previous knowledge or experience, organize and manage successfully the largest and most complicated fairs and sales, shows how very little intellectual or executive difficulty there is in this occupation of retail storekeeping.

My answer, then, to the question with which we set out—that, namely, of "practical suggestions as to co-operation for the benefit of the poor"—is the following:

I would ask an audience of ten of the leading clergymen of this city of the various Protestant denominations, and I would lay fully and clearly before them the history and the enormous power for good of the Co-operative Store. I would further ask them then to lay these facts before their respective Sunday-school teachers, with the request that each body of teachers choose from their number two able and popular young ladies who are living at home, and who are not engaged in any other business or professional duty, to represent that church or Sunday-school in the executive committee of a proposed co-operative store for the benefit of the poor at least of these ten churches, any house-mistress of the ten churches to have the privilege of becoming a shareholder and of buying at the store who wished to do so.

I would commit to every two young ladies thus elected the task of collecting at least $150 in their own church, in $5 shares, getting, if possible, their young lady friends to be shareholders rather than the married women; and, finally, they must find at least ten families in their respective churches, whether poor or rich, who will promise to be customers of their co-operative store, making one hundred families to begin with who are pledged to buy their groceries from the new undertaking.

I would name the new association the Housekeeper's Friend, and then I would set the young ladies, twenty or more, to study with some experienced person all the principal rules and regulations of the Rochdale co-operative stores until these were thoroughly understood and mastered. I would give them a list of everything that ought to be in a small but well-stocked grocery; I would procure them a letter to some large wholesale grocery concern, and then I would let them do all the rest themselves, though perhaps it would be wise for them occasionally to consult with an advisory committee of matrons, one from each of the ten churches. After choosing their location, and before the store opened, they should send around circulars to every family residing within a convenient radius of the store, stating that the store was started principally for the benefit of the housekeepers of small means, but that the well-to-do and the rich would be equally welcome; that the shares were five dollars each, and that all shareholders were entitled at the end of the year to a dividend of profit on the amount of their purchases; that there would be but one quality of anything sold at the store, viz., the best, and that the weights and measures would be absolutely accurate, and that the store would at first keep open only between the hours of nine and twelve A M.

Should any young lady who hears of this new kind of philanthropy ask whether it would not be excessively disagreeable work, this buying and selling groceries I answer her that, on the contrary, it is fascinating and interesting to a degree. One morning's time will suffice to order her entire stock from the gentlemen she would meet down-town in the great wholesale establishments. When they arrive at the store, no excitement is pleasanter than that of having boxes and packages opened and arranging the stock on the shelves in the most attractive way possible. Every customer is a new interest, and the announcement of total sales by the bookkeeper at the end of the day is a moment big with fate indeed. Unemployed young ladies are so numerous that committees of twenty or twenty-four which could subdivide into sub committees of five or six, and take turns in being at the store, would be eventually a matter of course.

As I look at it, there are the most profound and fundamental reasons for committing the organizing and sustaining of co-operative stores to the unmarried and now unproductive women of society.

A SUGGESTIVE LETTER.

CONSIDERING our vaunted progress toward a higher civilization, our systems of educational reform, our societies for the amelioration of many forms of evil, too little attention has been given to the treatment of those who come into our families to bear the "heat and burden of the day," the "hewers of wood and drawers of water"—the hired men on the farm.

They come and go in endless procession, of character and ability good, bad, and indifferent, many of them disappointing, vexatious, unendurable, others cheerful, manly workers, self-respecting, faithful honest fellows. Many people fail to make a distinction between an unwise confidential familiarity and an attitude of friendly interest and sympathy in their lives. They have their aspirations—all men have them, though many believe otherwise; an effort should be made to help them toward honest pleasures after work hours, to cultivate the slightest tendency they may show toward good reading. It will not harm your "Century Magazine" or your "Harper's" if you lend them, and there are stacks of back numbers in the book shelves, as well as the newspapers which come to your address every week. Many young men who were not reared in reading families, whose lives have been so entirely occupied with the hard grind of daily labor, the incessant struggle for the bare necessities of life, have yet developed a taste for reading when their attention was directed, discriminatingly, toward literature suitable to their particular turn of mind. Fortunate indeed is he who gives the helping hand ungrudgingly to those less favored than himself, and points the way to a restful, intelligent pleasure after the day's work is done. Many people consider these ideas impracticable, and suppose, as a general rule, there is a vast gulf fixed between the common laborer and these sources of relaxation which educated people enjoy; but observation proves many exceptions. Some fear the effect will be to make men uneasy and discontented. In America more than anywhere else a man is the architect of his own fortune, and little can be accomplished in bettering the condition of our fellow-men unless they are genuinely infected with this "divine discontent."

I have little patience with those men whose bank account is large, who go about with pompous, patronizing air, preaching contentment to the bone and sinew of the country. No man should be content with anything but the best work for which he is fitted.

I have in mind now the family of a friend, where from year to year I have spent a good deal of time, whose young people, brought up in an atmosphere of books, were ambitious of intellectual attainments, and absorbed knowledge almost as easily as they breathed their native air. The influence, the stimulus, of their wide awake, inquisitive minds was so contagious that the boy of all work on the farm, encouraged by a kindly sympathy, also became possessed of the eager thirst for knowledge. This happened, not once, but several times as the years went by, until four young men, who had been toilers on this farm, are now occupying responsible positions in our large cities. I don't say this might be a common occurrence, for I am not unfamiliar with that other type whose inheritance for generations has been that of dull, undisciplined mentality, content to work and eat and sleep, entirely without desire and with very little capability of improvement—but I do say we too often fail to put ourselves in the place of those who

are our helpers and view matters from their standpoint. Our pride says it would be too humiliating.

I remember hearing a young man speak with considerable feeling on this subject It is usually bitter experience in our own lives which leads us to feel most keenly for another's woes.

He left a comfortable New England home to seek his fortunes in the extreme West, at a time when all business enterprises were beginning to feel the hard times. He made a brave struggle to gain a foothold in the new country; his slender stock of money gave out; he was by turns a sewing-machine agent, a carpenter, a sheep-herder, a harvester of wheat; in the last-named labor he boarded in the family of his employer, ordinary, dull, good-natured people, who had no further thought for the hired man than to see that he was fed and lodged.

Probably there could have been little sympathy between these people of the Silas Lapham type, who estimated everything and everybody by a money value, and the homesick young man who, after the long and dusty day's work in the fields, lay on the grass, reading a well-worn copy of Horace by the fading light, and recalling with unavailing regret the dearly beloved "City of the Ems," its student associations, and the family circle among the hills waiting his return.

Pondering all these things to-day, I crave more kindly care and interest—"the little kindnesses, which most leave undone or despise"—toward these "strangers within our gates."

Now, in order to make a successful experiment, *do not* hire the man who comes hulking along with his hands in his pockets, leaning against the side of the barn, while he tells you he is looking for work. Advertise for a young man with snap, push, grit, and energy—there are still a good many left of this sort in New England—require certificates as to character and ability from las employers, pay him a fair price, treat him as you would wish your son or brother treated, and take a step toward the millennium.

A FARMER'S WIFE.

THE WALL-FURNITURE IN OUR PERFECT HOME.

BY JUDITH SUNSHINE.

MATERIALS.

IT may not be generally known that legs or supports for tables, etc., can be purchased or will be made to order at any planing mill or cabinet makers' where there is a turning-lathe. The expense is regulated by the kind of wood used. We paid twenty cents each for very neat ones of yellow pine. Walnut, ash, etc., would be more expensive, and white pine, which can be stained to imitate hard wood, probably cheaper.

Moldings, half-rounds, quarter-rounds, etc., can be purchased at any planing mill, and are sold by the foot, from a few cents up, according to material and design. Also wide boards planed on both sides, and the kind of ceiling used for wainscoting.

If white pine is used, the stain for it can be had at a drug store or paint shop by describing the effect to be produced—*i. e.*, the kind of wood to be imitated, and whether or not a gloss is desired. If a very high polish is wished for, a coat of varnish should be put on after the stain dries.

We have found that the best material for upholstering—all things considered—is jute. It is handsome in appearance, durable, not easily soiled or defaced, and not expensive.

It is fifty inches wide, and ours—a very handsome pattern—was seventy-five cents per yard.

Cretonnes and all *cottons* are a "delusion and a snare." As soon as their first freshness is gone they have a limp, draggled effect that is very depressing.

CORNER SOFA.

Three legs or supports will be needed for this: one in the corner and one at each end to support the front edge of it. The back rests on two long cleats nailed or screwed to the wall and meeting in the corner, which is the center of the sofa. The corner shelf underneath rests on two cleats, nailed or screwed to the wall, under the sofa. This shelf may be of any size, or may be omitted.

The legs which support the front edge are secured to the floor in the same way staircase bannisters are fastened.

A frame or railing of planed scantling connects the legs with each other and with the cleats at the back. This is well braced with crosspieces.

On this framework, ceiling sawed to fit and mitered in the corner is nailed as neatly as possible.

If the sofa is built against a plastered wall, a board back must be added.

Let this be narrow at the ends, sloping up to meet in a point in the corner. It is firmly screwed to the wall and wadded (a worn-out blanket or bed comfort will do nicely) and covered with the upholstering goods. Tack this at the bottom and draw it up smoothly, fasten at the top with common tacks, turning under the edge of the cloth to prevent raveling. Finish with a row of furniture braid put on with gimp tacks.

The pillows or cushions for the back are covered with jute to match the rest, and bound around the edges with a cord which is sewed on so as to form a loop at each corner, which makes a neat finish.

The mattress, made to exactly fit the seat, is covered and ornamented the same way, and has a box-pleated flounce to hang from the edge, deep enough to conceal the shelf and contents beneath.

The size of this sofa must be regulated by the dimensions of the corner in which it is to be built, or the taste of the builder. Ours is twenty-two inches deep and forty inches long each way, measuring from the inside or back to the ends. The seat is sixteen inches from the floor; the shelf, six inches below the seat and ten inches from the floor.

BOOK CASES, SIDEBOARDS, ETC.

Two book-cases, built one on each side of a large mullioned window, give it the effect of a bay-window. These would also look well on either side of a door or archway.

Each consists of two boards five feet long and ten inches wide, with shelves the same width, fitted into grooves made to receive them. The top projects slightly all around, and is finished with a cornice molding. The edges of the sides and shelves are finished with a bead molding.

The bottom shelf is six inches from the floor, and the other shelves at distances to suit the size of the books, the wider spaces being at the bottom.

These book-cases may be curtained or not, according to taste.

Between two windows where there is a space four feet wide a third book-case is built, which is a combination of book case, reading desk, and shelves to hold files of papers, magazines, etc.

This piece of furniture is five feet high; the upper part is seven inches deep, and the lower part eighteen, making a shelf eleven inches wide, thirty inches from the floor, which holds the reading lamp, etc, with two shelves, each eighteen inches deep, underneath to hold the aforesaid papers, magazines, etc.

These are concealed by a curtain, box-pleated, and fastened under the edge of the shelf with furniture braid and gimp tacks.

The ends are built solid. One seven-inch board reaches from the top to the floor, and shorter boards are fitted neatly to it, to form the extension below.

Grooves to receive the shelves are made in the boards at distances to suit, and all of the edges are finished with half-round molding.

The top is finished with a cornice molding like the others.

The plan for this combination book-case has been used with success and satisfaction for a sideboard in the dining-room and a table cupboard in the kitchen.

The sideboard is six feet long and four and a half high.

Two shallow shelves above hold the most ornamental dishes, etc; the table part extends out two feet, and underneath are two deep shelves (heavily curtained doors may be used), where are kept those canned and bottled goods which need to be kept in the dark, leaving room for dishes, etc., not ornamental enough to be displayed with advantage.

The top shelf is the top of the sideboard, and at each end the top of the board, instead of being sawed off straight across, is slanted back, beginning to saw in front just above the groove cut to receive the shelf, and slanting up five inches at the back; this makes a unique finish and gives variety.

The kitchen table-cupboard is larger still, filling one whole end of the room.

The table part is two and a half feet deep, and is covered with enameled cloth, drawn over the edges and secured with tacks on the under side.

The shelves above and below are curtained with Turkey cotton, with a row of shoe buttons sewed on the lower edge to prevent fluttering. The shelves underneath do not extend the whole length, but a space is left at one end for the flour barrel. This stands on a platform fitted with casters, so it is easily drawn out when needed, and pushed back out of the way when not in use.

Shelves on each side of and behind the stove, and broad boards added to the window-sills, complete the wall furniture of the kitchen.

These shelves are easily put up, and save many steps. At any hardware store iron brackets, with screws to fasten them, can be had for a small sum. A planed board completes the shelf, which may be of any length.

Several of these shelves, placed one above the other, with a curtain hung from the edge of the topmost one to conceal and protect the contents of the others, make a very convenient cabinet to hold the many small articles that would "clutter" the rooms. If the cabinet is intended for medicines, etc., it should be placed quite high to be out of reach of little fingers. A single vase or statuette on the exposed top adds to the appearance of the whole.

BEDROOM FURNITURE.

Where two persons occupy the same bedroom it is desirable to have two closets or wardrobes. From this idea a combination of wardrobes and dressing-case was evolved.

It is eight feet in length by five in height, and eighteen inches deep.

It is divided into three sections by vertical partitions.

The two sections at each end have each a shelf eight inches from the floor, the full depth and width of the section, to hold shoes, etc.

On three sides at the top are rows of hooks for clothing.

The top is finished on the outside with moldings.

The middle section is the dressing case. The lower part has three deep shelves for linen, and the upper part recedes to form a table, on which the mirror stands, with shallow shelves above, for small toilet articles. The wardrobes and shelves are curtained, poles and rings being used.

The washstands are built in the corners.

A piece of scantling thirty-six inches long is nailed to the floor, cutting off a corner two feet deep; a corresponding piece is nailed across, about two feet from the floor. Two upright pieces are nailed each side of the middle where the door will be.

Each side of the front is then ceiled, and the door hung in the middle.

The top, being well braced on each side, is ceiled over and a round hole cut in the middle to receive the bowl.

The slop jar sits directly under, so the bowl can be emptied without trouble, and the jar kept concealed. A little corner shelf above holds the bottles, tooth-powder, etc.

In another bedroom, where the walls are more cut up with windows and doors, corner wardrobes are built like the washstands, but taller and supplied with hooks and shelves; the dressing-case in this room is built like the combination book-case, altering the dimensions to suit, and is fitted between two windows.

All of the rooms have the cabinets of shelves described above.

This furniture was easy to build to our walls because they are ceiled. Still, it can be built in a plastered house, by using screws to fasten it to the walls.

If the plastering is broken in the operation, it can be mended with a little moistened plaster of Paris, applied with an old case-knife.

No hiding-places for dust or insects should be left.

Our furniture was all home-made, the "good man of the house" having a taste for such work. To those who must depend on outside skill I would like to say, Do not have any dealings with those mechanics who will tell you that a thing is *impossible* because *unusual*.

NOT SUPPRESSION, BUT FREEDOM.

MR HOWELLS, in "April Hopes," makes Mrs. Brinkley, in discussing Alice Pasmer and Don Mavering's engagement with Miss Colton, Miss Pasmer's friend, say:

"I hope they won't, then, for they couldn't help being unhappy together, with their temperaments. There's one thing, Miss Colton, that's more essential in marriage than Miss Pasmer's instantaneous honesty, and that's patience."

"Patience with wrong?" demanded Miss Colton.

"Yes, even with wrong; but I meant patience with each other. Marriage is a perpetual pardon, concession, surrender; it's an everlasting giving up; that's the divine thing about it; and that's just what Miss Pasmer could never conceive of, because she is self-righteous and conceited and unyielding. She would make him miserable."

One of the serious errors many women make in the marriage relation is their refusal to recognize a man's rights to his own standards, his own ambitions, his own mental vision. Women who have the holy aspiration to be in the highest sense helpmates make the error frequently of insisting on viewing the husband's actions solely from their own standpoint, and he rises or falls in their respect, if not their love, according as he conforms to their line of right; they are made happy or unhappy as a husband allows them to become a conscience for them.

There are certain absolute laws of right that cannot be ignored unconsciously by even the depraved, but there are as many standards of right and wrong in things not absolutely wrong as there are individuals to form opinions, and it is on these open questions that many women wreck their happiness. First, because they lack the mental flexibility of mind to recognize the rights of individuality for all of God's children, and, secondly, the tact to see that reproval, unsupported by logic, is never convincing. This setting up of an individual standard for the governing of two independent lives is very often a man's ruin intellectually as well as

morally. Women, because of their training and the limited scope of their ambition after marriage, are very apt to judge of their husbands' success from the financial basis. Their ambition is social, and demands money for its attainment, and the money must come through the husband. Unconscious of the motive that moves them, many women influence men to adopt that profession or business in life which promises the largest returns financially, with no regard or respect for the endowment of nature that pointed to a different choice —one in which the man would have left an impression on the age, and had the opportunity to reach a larger, fuller measure of God's purpose of creation.

This turning an individual from the bent of his nature does not lead to the friction, the unhappiness, and in many cases evil, that grows out of the wife's refusal to accept the husband's standards in those things that should not be determined but by the individual.

When a man promises to endow a woman with all his worldly goods, he does not promise to endow her with his soul; that he retains as God's unentailed endowment, that must go back to the Giver, enriched, not impoverished, by its transient dwelling in a human body. Too many women seek to graft their own peculiar twigs of opinion on a soul imbued with the same vital power, the same right to throw out its own peculiar leaf, bud, and blossom, the same right to graft its own twigs, as the fallible moral arboriculturist. Many times a man yields to this force, and friction disappearing from the daily life, leaves the conqueror rejoicing in the peace; believing that right has conquered, resting content in the thought of perfect union, of perfect harmony. No thought of the individuality marred, of the suppressed longings, the stifled breath for freedom. The banner of victory hides the ravages of the battle. We have heard of the man who boasted of the perfect unanimity that existed between himself and his wife, and that it was due altogether to the habit of compromise they had adopted from their marriage. As an example, he said his wife wanted to use linen sheets and he wanted cotton; they compromised on cotton, and the question never came up again!

No doubt that man believed in the perfect fairness of his "compromise."

In hundreds of homes the peace reigns on just such foundation, built on obliterated individualities.

Perfect union rests only on perfect liberty, and that comes only when husband and wife respect the endowments of God to each, and seek by every means to develop in each other every gift that will bring a larger measure of power and happiness to the individual soul. Never was a more perfect picture of perfect married union presented than was given the writer a few weeks ago by an old gentleman when referring to the loss of his wife. With his eyes suffused with tears, he said: "Loss! loss! that does not express it. To have her go out of my life is like—like—no word will tell you," he added, with an impatient shake of his gray hair. "When I tell you that since 1848 we have been together like—oh! I cannot say, only this: what one saw in the other's eye, that they did." Could there be a more perfect picture of harmony, of regard for the individuality possessed in each soul? And it is only where there is regard for the individuality of each soul that true harmony and union exists in marriage.

Our Young Folks.

THROUGH THE YELLOWSTONE PARK.

By Alice Wellington Rollins.

CHAPTER IV.

"IT'S the Monarch," said Uncle Harry, calmly. "You've lost him, boys, this time."

"Oh dear!" exclaimed the boys, convinced now that anything capable of making such a magnificent noise must be well worth looking at. "When does he spout again?"

"To-morrow morning; but not till long after we must be off if we mean to spend to-morrow night at the Firehole."

"Well, never mind," said Will, cheerfully; "he isn't the biggest, anyway."

"No; but the biggest only spout about once a fortnight, and it's quite uncertain whether we get to the Upper Basin just at the right time. If we don't, we can hardly wait round for a fortnight just to see them; so it's just as well to take what comes when you can. And the Monarch is a pretty big fellow after all, as you can tell from hearing the noise so far away."

"Yes, it's too bad," said Tom. "But 'Old Faithful' will be at it in the Upper Basin once an hour anyway, and we *can* wait an hour. He's pretty tall, isn't he, Uncle Harry?"

"Pretty tall, even for a geyser; about a hundred and fifty feet. But the 'Monarch' is almost as tall.'

"Well, I think I'd rather see these pools, anyway, than a geyser," said Walter, who had thrown himself flat on the white formation, and was peering down into the exquisite water at the wonderful caverns whose walls seemed made of beautifully carved coral. "I'd rather miss the 'Monarch' than the Emerald Pool."

"And apparently you are quite willing to miss your supper, too. I never saw boys, before, forgetting their supper. I suppose it's the penalty of being old, but I confess that I am beginning to think of Wilson's bacon."

"Oh, let us have another half-hour, Uncle Harry! We can't stop here in the morning, you know."

Even another half-hour had not exhausted the delights of the pools and little geysers. Nothing but the gathering darkness finally started the boys down the hill, at the foot of which Wilson had pitched the tents near a running stream, and built a camp fire that blazed cheerily through the pine trees. Once away from the fascinating pools, the boys were quite ready to surrender to the charms of supper, and announced that it did not matter in the least what Wilson had prepared, as they were ready to eat *anything* from their pangs of hunger.

"Trying to be a geyser, are you?" said Horace, peering into the frying-pan where the hot fat was bubbling frantically. "Well, you might as well give it up; there isn't enough of you to make even a respectable boiling pool."

"But it's very good bacon," said Tom, helping himself again.

"And the moral is," said Uncle Harry, "that if you aim high, and try to be a geyser, you may bubble up enough to cook a nice practical bit of bacon for somebody's supper; and that's something."

"Uncle Harry," said Tom, "what makes those geysers come up, anyway?"

"Poor Tom! he's after some more statistics for his letter to his father. Well, I rather think that all anybody can tell you about that is that there is a good deal of heat and a good deal of water somewhere very far below, and the combination results in geysers."

"But what I want to know is what makes them stop going. I can understand there being some fire and water down there that makes the steam escape; but if there is, why don't it escape all the time? If you put a kettle of boiling water on the stove, it will keep boiling and sending steam out of the nose as long as there is any fire; and I don't suppose those underground fires ever go out."

"Or as long as there is any water," suggested Tom. "If the water boils away, you won't have any more steam, if you have ever so much fire. It must be that the water gives out, if the fire doesn't."

"Not necessarily. What happens, though you may still have plenty of fire and a whole kettleful of boiling water, if you pour in a little more water? A very few drops more will be enough to stop the whole kettle from boiling for a minute or two. That is what happens here, probably; there are big fires and lots of water, and just as the water is hot enough to find a vent for itself somewhere, through solid rock if need be, a little more water trickles in from above, and a little more from above that, and a little more from above that, so that the temperature and the pressure are continually changing at different levels, and it is only once in a while that it can get all its forces in regular trim, and burst out at the surface with a grand display of what you might call water fireworks. Isn't that it, Johnson?"

"I guess so, sir," answered Johnson, discreetly.

"But even then, Uncle Harry, it's very funny that the extra water should trickle in just so all the time, so that you can count on the grand fiery fountain just so often—once a minute, or once an hour, or once a week, or once a month. Johnson says 'Old Faithful' is as good as a clock for striking once an hour."

"Yes, that part of it certainly is very strange. There are a good many strange things in this Park, you will find before you are through with it."

That night it was very cold in the tents—down below the freezing point; but they were well provided with wraps, and only enjoyed it; for it was all the more interesting the next morning to see the steam from the boiling springs still rising from the bubbling pools, that were as warm as if there had not been a heavy frost in the night.

"It's very queer," said Walter Ladd, "that a lot of cold air can't cool them off a bit, when Uncle Harry says that just a little bit of cold water trickling into them can stop their coming up at all till they get warmed through again."

"I'm going to show you something stranger still to-day. I don't believe any of you ever saw Nature seasick, even on the ocean; but there is a place in the Gibbon Basin that we go through to-day where she is very seasick indeed, though she has got just as far away as she could from both oceans, and about as high up on the mountains as she could."

The boys forgot this extraordinary statement in their interest in everything along the road that morning. When they reached the place in the Gibbon Basin where the famous "Paint Pots" are, even the beautiful pools of the night before, with their caverns of carved coral and their limpid water, seemed less beautiful than these. These, too, were small pools scattered all over the surface of the ground, and they were very hot pools; but instead of being filled with clear water, they were full of a thick paste, exactly like paint. Each pool was of a different color, though they were none of them very far apart, and the colors were very beautiful, while the paste was so smooth that it looked as though it would feel to the touch like satin or velvet, if any one had been brave enough to risk handling the very warm material. The edges of these pools were exquisitely decorated with fretwork of the soft paste that had hardened, still in its beautiful colors, into different shapes, as the process of deposit and evaporation went on. Some of the pools were green as an emerald, some as blue as a turquoise, some as pink as the rosy center of a shell, and one was as red as blood; but at the top of a little hill they came suddenly upon one that was milk-white. The paint seemed a little thicker than usual, and the poor pool was having a hard time of it to bubble at all; but bubble it would, and it sputtered and fumed over it as if laboring to clear its veins of the provoking white dust that had got into all its veins and choked the free escape into the air that it was longing to make, like the bright, clear geysers. It seemed so human in its frantic efforts that you quite longed to do something to help it, though Uncle Harry said he never could feel quite sure whether it was angry because it couldn't boil more, or because it had to boil at all.

The boys stood round laughing at the poor little struggling pool, till suddenly Walter, who was the most imaginative and sensitive of the boys, clapped his hands over his mouth and darted down the hill, exclaiming:

"Oh, I know now! this is what Uncle Harry meant by the seasick place."

The boys looked at each other in amazement, but as they looked again at the struggling pool and saw it heaving with convulsive throes, it was impossible not to feel the suggestion, and they all laughingly ran down the hill after Walter, while Tom confessed, when he reached the bottom, that he believed he should have lost his breakfast in sympathy if he had stayed by the suffering pool five minutes more.

So they found their way back to the main road, from which they had turned off a mile or two for the sake of the Paint Pots, and very soon after entered the Gibbon Cañon. It was the first cañon any of the boys had ever seen, and they thought the narrow road following the rushing river under the enormous cliffs was something grand.

"Yes," said Uncle Harry, "it does very well. But after you have seen a few of the Colorado cañons, and the great Yellowstone gorge, I don't believe you will think so much of this."

"Uncle Harry," said Tom, with dignity, "I *think* you once told *me* it was very rude, when people were talking about something fine they had seen, to begin talking yourself about a great deal finer things that *you* happened to have seen."

"True, Tom: I stand corrected. The Gibbon Cañon is a very nice cañon indeed, and I am glad you appreciate it."

The boys, of course, left the wagons and ponies to scramble down the steep cliff, at the foot of which they had a fine view of the Gibbon Falls; but nothing else of importance occurred during the afternoon, and it was still quite early when they drove down into the valley of the Firehole and picked out their camping ground. There was nothing particular to see at the Firehole, for they had all become so accustomed to such wonders as boiling springs that a few more or less no longer astonished them; but Johnson said there was no other good camping spot that they could reach before dark if they kept on; so they concluded to halt. For once the boys became thoroughly interested in the camp itself—pitching the tents, starting the fires, and helping with the supper; and as, after supper, they strolled over to the camp of some Government engineers who were at work on the roads, and listened to some fine stories of life in the great Park when it was even wilder than it is now, they decided after all that it was just as well they hadn't had any geysers or caverns or hot springs to explore, as they were almost tempted to pronounce this quiet evening round the camp fire the best of all yet.

They were up and off bright and early the next morning, much excited by learning at the hotel that to-morrow would probably be the day for the Giantess, one of the very biggest geysers, to spout. They would reach the Upper Basin early in the afternoon, and had intended to camp there for two nights, as there was so much to be seen; so that if the Giantess were on time they would catch one of the most splendid displays of the season.

"She ought to send out cards, as mamma does," said Tom. "'Mrs. Giant, At Home, Fridays. Hot water at four o'clock.'"

"But, then, you see," suggested Will, "Friday isn't her day for being at home; Friday is the day she comes out. I think if I could really get down to where she is

when she stays at home, and see what she does there, it would be a good deal better fun even than to see her when she takes her airing in the Park."

They stopped only once on their way to the Upper Geyser Basin; but they stopped then so long that Uncle Harry could only tempt them to start on again by reminding them how sad it would be if the Giantess should anticipate her "day" by a few hours, and they should miss her, as they had missed the Monarch.

The place where they stopped, between the Firehole and the Upper Basin, was a very terrible, even if a very interesting, place. Great clouds of steam were rising all the time into the air, and, although there were fewer springs and apparently no geysers, the springs were so much bigger that the cloud of steam was more formidable to look at as it rose over the Grand Prismatic Spring than all of it together had been from the innumerable pools and springs and geysers at the Norris Basin. It was quite a little walk to go all round this beautiful great spring, for it was two or three hundred feet wide, instead of twenty or thirty, and, beautiful as it was, with the rich colors of its different deposits tinging even the mist over it at times, they could not enjoy its beauty very easily. They had to wait for the wind to blow aside the clouds of steam now and then to catch a good glimpse of the lovely colored water. There were the most curious little streams flowing all about over the hard surface, and looking like bright ribbons, so brilliant were the red or salmon colored beds which they had made for themselves as they rippled along on their way to the river. Following some of these bright little brooks, they found them dropping, not down into the nice cool river that looked so comfortable just a little beyond all this excitement, but into a worse cavern than the depths of the great spring. It was an enormous pit, more than three hundred feet long and over two hundred feet wide, its sides twenty or thirty feet high, and its bottom covered with mad, seething, boiling water that could get out of the pit perfectly well, because great streams of it were constantly flowing off into the river, but that kept up its terrible rage all the time, filling the air with steam, as fiercely as though its only escape was toward the sky.

"Well," said Tom, peering over the edge through the blinding, stifling vapor, "I've been pretty mad sometimes, but I don't think I was ever quite so mad about nothing as that water down there. I can understand why the water in the kettle on the stove should get provoked and pop the lid off; but here there isn't any lid, and the hot water is just as vexed as if there were. I should think there was room enough down there for any reasonable pool, and there's nothing in the world to prevent its jumping up as high as it wants to, *or* getting out of its bed, if it don't like it, and trying something cooler down below there; but nothing seems to suit. Pretty unreasonable pool, I should call it."

"But then, you see, it isn't a pool, and so you mustn't expect it to behave like one. It's a geyser—the Excelsior Geyser—probably the biggest one in the world, and it's just getting its spirit up."

"Geyser!" exclaimed Tom, darting back as if the geyser might spring at his throat before he knew it. "What is his day?"

"His year, you will have to ask This one spouts only about once in ten years. He was quiet so long that everybody thought he was just a big spring; but one day Colonel Norris, who was six miles away from it, heard such a commotion that he suspected something, and when he got here he found that innocent spring—"

"Innocent!' interrupted Walter Ladd, pointing to the fierce steam coming out of the great cavern; "is that what you call innocent?'

"Well, comparatively. This comparatively innocent spring, then, was a perfectly gigantic geyser, that had flooded the river so that bridges had been swept away, and had hurled rocks weighing hundreds of pounds all around for acres. Come, boys, let's be starting; I think I hear some of your mothers suggesting that we move on."

"Isn't it funny," said Jack, as they strolled down the hill and across the little footbridge to the waiting ponies and wagons, "that the days are so hot and the nights are so cold in the Park?"

It certainly was very warm in the sun, and ponies and wagons took it very leisurely, going slowly over the long, hard, white road, till at last Will, who was on one of the ponies, called out:

"How far is it now, Johnson?"

"Not more'n three-quarters of a mile; you can hear some of them geysers rumbling now if you listen."

"Then I'm off for a gallop," shouted Will. "I'll see the Giantess before any of the rest of you."

He was off like a flash. Uncle Harry had not thought any of the horses equal to going so fast; but it was perfectly safe, he reflected; there was only one road, straight ahead, three-quarters of a mile to the Basin; Will could not miss it if he tried. But even while this passed quickly through his mind, he heard Johnson exclaim, "Stop that boy! I tell you, stop that boy!"

It was evident something very serious was the matter. Before Jack, who was on the other pony, could take it in that he was to ride after Will and call him back, Johnson was out of the wagon, had pulled Jack from the pony and mounted him himself, and was tearing along the road. Uncle Harry, white to his lips, though he could not imagine what was the matter, had grasped the reins that Johnson had dropped, and was urging on the wagon, terribly afraid that Will's spirit of bravado would only make him ride the faster if he found they were trying to stop him, and conscious from Johnson's manner that it was very important to stop him before he came to—what?

AN UNKNOWN KNIGHT.

THEY came slowly along Lafayette Place—a tired, bony horse, drawing a wagon with an old body with the paint worn off, the wagon filled with kindling wood. On the wagon seat sat a boy about fifteen years old. He had no overcoat, a felt hat with the brim more bent and dented than the most extremely fashionable hat you ever saw. The old, tired horse drew up close to the curb, and seemed to be glad of the opportunity to rest. The boy on the wagon seat jumped down, and soon was shoveling the wood into a barrel which he delivered in a neighboring basement. He presently returned with his empty barrel, whistling. As he threw his barrel into the wagon a lady started to cross the street, over the snow, but when she reached the middle of the street she found a broad, deep puddle of soft slush. She stood perfectly still, and apparently very much puzzled. The boy took in the situation at a glance; he ran to the back of the wagon, got his shovel, and, with a bright smile to the lady, began shoveling the slush up on to the snow-bank He made a clean path to the stones, and then, without giving the lady an opportunity to say a word, sprang on to the seat of his wagon, threw the shovel into the bottom of the wagon, gathered up his reins, and, with a cheery "Get up!" drove away. Now, did not that act prove that boy a gentleman? The picture of Sir Walter Raleigh spreading his mantle at the feet of Queen Elizabeth came into mind, but at once the thought came, "Why, this boy is a greater knight than Sir Walter Raleigh, for he knew that it was the Queen at whose feet he laid the elegant cloak, but this boy did not have the faintest idea who the lady was that he served so nobly, and did not permit her even the opportunity of thanking him, but acted throughout as if there was nothing else to be done." He had only his muscle to help a lady, and he laid it at her service. It takes more than handsome clothes, a pair of kid gloves, and fashionable hat to make a gentleman.

WHITE AND YELLOW PANTALETS.

By Mary L. B Branch.

NOW, this is something that happened in our town a great many years ago. I was not in the affair myself, but a friend of mine was, and she told me all about it.

There was a school for little girls kept by Miss Madison on Colt Street. They paid by the week, twelve cents a week, and there was an extra charge for fuel in the winter. Kate Ames went there, and Janie Lovett, Lotty Cole, Mary Barry, and ever so many more. All the little girls at that time wore pantalets. I don't know what they *would* have said to see a little girl dressed as they now dress their own little daughters. Pantalets were the fashion. They might be fine and white, or they might be strong and serviceable, made of yellow nankeen, as the taste or convenience of the mothers indicated.

But the children all played together happily, till one unfortunate day, when Kate Ames "got mad" at Janie Lovett, because Janie did not help her in the spelling class. Kate Ames had curls and blue eyes, was an only child, and rather spoiled at home.

"I'm not going to play with a girl that wears yellow pantalets!" she declared, pouting, at recess.

"Nor I, either!" exclaimed Addie Page, who delighted in dissensions.

It was a new idea. All the little girls began to look at each other's pantalets. Those who wore white began to feel a little nicer and more choice, while those who were yellow felt hurt and on their dignity. A spirit of faction sprang up, and the whites drew together on one side of the yard, while the yellows retreated proudly to the other. This distinction separated friends. Mary Barry, who had always come and gone with Libby Dart, now felt that, with a principle to stand up for, she must turn her back on her; and little Nelly Cole shed tears when her sister pulled her away from Lulu Waters, and told her she shouldn't think she'd stoop to hang around girls who didn't want her!

"*I* don't care!" said Janie Lovett, with a merry laugh. "It don't frighten *me* any. I guess nankeen's as good as cambric any day!"

So she rallied her comrades, and they got up some games among themselves, and pretended they were perfectly happy. The whites got up games too, or walked up and down, arm in arm, and pretended that they also were perfectly happy. Miss Madison, who always set copies in recess, knew nothing at all of what was going on.

The feeling grew and grew. It was like the Wars of the Roses, on a small scale. At last the girls who wore white pantalets and the girls who wore yellow pantalets would not speak to each other on the street, even if their mothers were own cousins.

"Mother," said little Nelly Cole, plaintively, one day, "I do wish you'd make me some white pantalets! I don't like nankeen."

"You'll wear nankeen as long as you fall down twenty times a day, and I have the washing to do!" said her mother, decisively.

The little girls who wore yellow pantalets were just as bright and just as nice as the ones who wore white, and some of them were even more lovable. But they were made to feel shut out and looked down upon by the others.

"It's just because the whites started it," said sensible Janie Lovett. "If I had stood up first and said, 'I won't play with a single girl who wears *white* pantalets,' then we should be ahead, and look down upon *them*"

"I wish you had!" said Lotty Cole.

"I don't care," said Janie; "we are a nicer number now for games. There were too many of us before. Come, make a ring, and we'll play 'oats, peas, beans'!"

It did seem too bad that scorn, resentment, and dislike should creep in among what had been before such a happy band of playmates. Those who had been friends now passed each other with averted heads. Each felt a little pang within, and each thought the other "hateful."

How long it would have gone on I do not know, but one day it was rumored that there was to be a new scholar. Mrs. Noble, who had just moved into the town from a distant city, came in her carriage to see Miss Madison and arrange about her little Flossie. There was a good deal of excitement among the girls at recess. The "whites" were perfectly sure she would belong to their party at once, and the "nankeens" were independent, and didn't care if she did.

"I saw her at meeting, Sunday," said Kate Ames, "and she had on beautiful white pantalets, a new pattern, and all embroidered. My mother knows *her* mother."

The girls were properly impressed by this, and Addie Page said:

"It isn't likely she's going to play with girls who—" Here she lowered her voice, and her mates pressed closer to hear her whisper. Then the worst-mannered one called out:

"Oh! oh! They tie them on with strings! They tie them on with strings!"

"Hush-sh!" said Addie, but the taunt had been heard and resented.

The next morning, at quarter before nine, Mrs. Noble's pony-carriage stopped before the schoolhouse, and Flossie, with her bag of books, sprang out. Kate Ames ran forward to meet her—but oh! what do you think? Flossie had on nice, clean, *nankeen* pantalets! All unconscious that the girls were looking at her feet more than at her face, she went smiling up the path, ready to be friends with everybody. Miss Madison seated her by Janie Lovett, and they liked each other at once.

At recess Kate went to Flossie as soon as possible, and drew her a little aside.

"Can't you wear your white pantalets to school?" she asked, in a confidential whisper.

"White pantalets!" exclaimed Flossie; "why, no. I always wear nankeen to school and at play, and keep my white ones for Sundays and when I go out with mother."

"My friends and I wear white ones," said Kate, soberly.

"Why, how funny! Don't you ever wade in brooks, or roll on the grass! My mother thinks nankeen is just the thing to play in. Oh! say, girls," she added, merrily, seeing how they were crowding around to listen. "Don't let's mind about our pantalets! I don't think it's nice. Who cares what color they are? Don't you know some good big game that will take us all in? I want to play!"

Her friendly light-heartedness carried the day. The girls felt they had a new leader among them, who came like sunshine, scattering away all the clouds of envy, bitterness, and distrust. Why *should* they care, after all, what color their pantalets were? Even Kate Ames and Addie Page felt that it was best to give up the point, and, when the first awkwardness was over, were not sorry that the feud was ended; while little Nelly Cole and Lulu Waters were again as happy as the day was long.

And if Kate Ames had *not* given up the point, and if a finishing stroke had been needed, it would have come when, a few weeks after, Mrs. Noble made a lovely picnic party for her little daughter. The invitations were all verbal ones, and to every mother it was suggested that, as there would, no doubt, be plenty of running, climbing, swinging, and rowing during the day, it would be a relief to the hostess if the young guests should wear stout dresses and—nankeen pantalets!

LIZZIE'S FAIRIES.

IT was in a large and elegantly furnished room that a little girl sat talking with her mother.

"I hope every child will be able to come, mamma. I do not want one to stay away."

"Why should they, dear? You have invited every one to come, and I know of no reason why they should remain away, unless they should become ill. We will hope that every little girl invited will be well at the time of your birthday party."

Nan and her mother were confidential friends, and entered fully into each other's plans.

Nan was going to celebrate her ninth birthday by having an entertainment to which every girl of her own age in the village was invited. A sleight-of hand performer was coming from the city, who could do wonderful things. There would be a Punch and Judy show, some tableaux and music, and then a supper. There were very few little girls in this village who had so lovely a home, or the means to provide such an entertainment for their friends, as Nan, but they all voted that none of them would have known as well as Nan how to make her advantages tell for the good and the pleasure of her friends. Somehow they never remembered that Nan was rich: she was "Nan," their friend, to each little girl who knew her.

The invitations had gone out, and there was great excitement, for Nan's birthday parties seemed related to Christmas: so much pleasure was always associated with the day in the minds of Nan's friends.

Nan's party was the theme of all the little girls, at home or in school, and in dreams the wonderful party was the most prominent thought.

But there was one little heart that proudly tried to cover its disappointment. It was so hard not to show how badly she felt when she heard the plans for the pretty dresses and heard the lovely things, the wonderful things, that would be seen in that fairyland, Nan's home. Lizzie Brown had only recently come to this little village to live. She had no mother, and a father who paid very little attention to his little girl. A kind lady gave Lizzie a home, and had made over for Lizzie clothing that friends had given her. Lizzie would not care for her clothes, and had worn out or torn all that had been given her. Mrs Brown was too ill to get anything ready for her, and Lizzie could not go to Nan's party, though she had received the pretty, dainty cards inviting her to come. Why had she not learned to sew? why had she not been careful of her dresses? Then Lizzie began kicking her heels against the stone step in front of the schoolhouse. The troubled look gave place to frowns, and Lizzie looked like a very cross little girl. The bell rang and the children rushed back into school—all but Lizzie, who dragged her feet after her as she walked, making a great deal of noise. She dropped her slate on the floor when she reached her seat. The teacher looked at her reprovingly, but Lizzie's frowns grew deeper, her face more clouded. Her seat-mate was Mary Storrs, a very dear friend of Nan's. In Mary's desk was the pretty pincushion that she had finished for Nan that day. She had brought it to school for the teacher to paint a spray of apple-blossoms on it. There it lay in the pretty box for Mary had shown it to all the little girls. It was of dainty blue satin, and was very neatly made. Lizzie knew it was there, and that the cover was off the box. A blush crept into her face at the ugly thought in her heart. The bell rang, and Mary left her seat to join her class, leaving her ink-bottle on her desk. Lizzie bent over her book, but there was a movement of Mary's desk cover, and the ink bottle was upset. Mary came back to her seat, but gave a gasp and cried, "Oh, it's ruined!" The teacher came quickly down the aisle, and, raising the cover of the desk, lifted the cushion. There on the corner was the black spot where the ink had dripped through the crack where the hinges were. Mary burst out crying, and even the teacher seemed quite moved. Lizzie tried to look surprised, but she looked guilty instead.

"Lizzie, did you open Mary's desk?"

"Yes'm! to get her pencil," faltered Lizzie.

"I had my slate pencil with me, and there is my lead pencil," and Mary pointed to it on top of the desk.

"Yes; I got it out," said Lizzie again.

"There is no time to make another," sobbed Mary. "What shall I do!"

"I think I can cover the spots, Mary. I'm sure I can. I'm only sorry that any little girl in this school should be so unkindly careless." And Miss Avery walked back to her desk. The sun was shining brightly outdoors, but it could not make the school-room bright, for there was a shadow of guilt there.

Two days after was the day of the party. Lizzie was very quiet all day in school. Mary kept talking to her as if she expected she was going. Finally she said, impatiently:

"I am not going, I tell you. I have no dress."

"Maybe the fairies will bring you one," and then Mary covered up her mouth with her hand.

"Fairies!" exclaimed Lizzie with scorn; "there aren't any in these days. If I wait for them I'll never have a dress," and there really was a quiver round the proud little mouth. Mary hurried away.

After school the little girls ran rapidly home to make ready for the party. Mary watched Lizzie for a time, and then called out, "Walk faster, Lizzie! Maybe they've come," and then ran laughing up the street.

Lizzie stopped to speak to Mrs. Brown when she went into the house, who said, "Go upstairs, Lizzie." Lizzie looked wonderingly at her, and then walked up stairs. She opened the door of her room, but started back—for the fairies, or some one as good as the fairies, had been there. On the bed lay a pretty white wool dress and a pair of slippers and black stockings.

A little note on top said:

"Please accept these and come to the party.

"From NAN and MARY,

"Who love you, and want you to have a good time."

Lizzie knelt down and put her head beside the pretty dress. She got up and went downstairs, and, sitting close beside Mrs. Brown, holding her hand, Lizzie told the story of the ink stains on the cushion. Mrs. Brown and Lizzie came closer together during that talk than in all the months they had been together.

Lizzie looked very pretty as she entered the parlor at Nan's house and handed Nan a pretty bunch of flowers Mrs Brown had sent her. But Lizzie was not really happy till she had confessed to Nan and Mary that she had purposely upset the ink, hoping it would stain the cushion. Very sweetly they talked it over, and Lizzie learned a lesson she never forgot.

Nan, who did not go to school, had found out from Mary why Lizzie was not coming to the party. She wrote a note to a kind auntie, asking that she might have her present in money that year, as she wanted to use it. The money came at once, and Nan and her mother bought the goods, and then, with Mary's help, made the dress. These three were Lizzie's fairies, who brought love, which was far more than the dress, into Lizzie's life.

A GIRL THAT HONORS THE AGE.

THE Boston "Advertiser" contained a letter, recently written by a Vassar student, from which we give an extract:

"Some of the girls who come to Vassar are as helpless as babes. They are the daughters of millionaires, and never brushed their own hair or sewed a button on their boots in their lives. They are only too glad to have some one do these things for them, and that is how the poorer girls make pocket money. Last year a pretty, blue eyed girl came to college, and stated during the first week that her tuition and board were paid by a kind relative, but every penny for dress, car fare, and the thousand and one little incidentals she must earn herself.

"Soon after her arrival the following announcement appeared on her door:

"'Gloves and shoes neatly mended for 10 cents each.

"'Breakfast brought up for 10 cents.

"'Hair brushed each night for 25 cents a week.

"'Beds made up at 10 cents a week.'

"That little freshman made just $150 the first year, and that paid all of her expenses, and a good part of her tuition fees."

Now, any girl reading the above knows the pluck, the independence, necessary for a girl to do what this little "freshman" did. The physical strength needed to accomplish this extra work bore no relation to the moral courage necessary to take such a position among her companions. Every girl knows the value placed upon money by schoolgirls, even when they become college girls, and the one who would have the courage to become in a sense the maid and seamstress of a classmate for the sake of earning money to pay her expenses deserves the honor, respect, and admiration of every American girl. Such a girl will make her mark, and win the highest position for which she aims. Nothing paltry or mean could touch such a girl! What a help she must be to timid ones who are overcome and overawed by evidences of wealth! She makes it possible by her courage to ignore the false standards that prevail even in colleges, and helps her fellow-students to stand on the only platform that is safe and sound—the duty to make the most of one's powers, independent of conventional impediments. Such a girl honors her whole country as well as the college which claims her as a student.

SUNDAY AFTERNOON.

CHRISTIAN WATCHFULNESS.[1]

By LYMAN ABBOTT.

THERE are some difficult and doubtful questions of interpretation connected with the twenty-fourth chapter of Matthew. Some commentators regard it as a prophecy fulfilled in the destruction of Jerusalem; still others regard it as a prophecy measurably fulfilled in the destruction of Jerusalem, but that destruction itself a prophetic event pointing forward to the destruction of the world. I do not propose here to enter upon any discussion of this question. The grounds of my own opinion respecting the proper interpretation of the chapter as a whole will be found fully stated in my Commentary on Matthew. The later, and in my judgment the better, critics repudiate this historical interpretation of the chapter, and regard it as in a true sense a prophecy of the end of the world and the second coming of the Lord. This view seems to me clearly demanded by the fact that the discourse is an answer to the questions addressed to Christ in the third verse. He first answers the first of these questions, which relates to the destruction of Jerusalem, and this answer is completed at the twenty-eighth verse. He then answers the second and third questions, and his answer to these confirms the rest of the chapter. The only objection to this view implied in the language of the chapter itself is his declaration in verse 34: "This generation shall not pass till all these things be fulfilled," and I think it clear that the Greek word there rendered generation properly signifies race and refers to the Jewish people, who have miraculously preserved their race identity in spite of their dispersion, and whose identity I believe will be preserved until the second coming of our Lord.

In the verses selected, however, for our study, the committee have, wisely as I think, passed by the disputed and difficult questions of interpretation and brought us face to face with the practical exhortation in the end of the chapter. In the spirit of their selection I attempt here simply to point out very briefly what is the attitude of mind in which disciples should look for the coming of the Lord, as that attitude of mind is indicated in these verses.

1 It should be a watchful and forelooking attitude. The first fundamental, practical lesson involved in the doctrine of Christ's second coming is this: That the church should march with its face toward the future. To the church Christianity has been too often only a memory; we have looked back for our Lord, and have thought of him only as a Saviour and a crucified Lord. But Christianity is certainly something more than this; it is a present power and a great hope. We may indeed believe in it as a present power without believing in it as a great hope; that is, we may believe that Christ has risen from the dead and is spiritually present with his people without believing that he will fulfill the desire of his people for a still closer relationship and a more glorious manifestation. He who believes this has a third element in his experience. Christ is to him the most sacred of memories, the most potent presence, and the most joyous hope. When Christ bids us watch, he bids us thus look forward for our Christ. It is certain that the Apostles themselves maintained this attitude of mind and exhorted others to do so, bidding them ever to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." I do not propose to entangle myself in the meshes of doubtful interpretations of unfulfilled prophecies. But I desire ever to keep my own face toward the dawn, toward the rising of the Sun of righteousness. All the glory of present Christian life and experience are but as the rays which shoot before the horizon, before the Sun appears in his glory.

2 While we are thus to watch for the coming of our Lord, we are put on our guard against those who undertake to fix a time for his coming. "Ye know not," Christ says, "what hour your Lord doth come." And, again, "Of that day and that hour knoweth no man—no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiv., 32). These words of Christ are all the answer we need to those who have endeavored to base arithmetical calculations on the little horn and the big horn, and the days of Daniel and Revelation, and the vague time-indications afforded by the prophetic words of Christ here and elsewhere reported in the Gospels. To all attempts to fix a day or an epoch when the coming of the Son of man shall be, the all-sufficient answer is, No man knoweth when, nor the angels in heaven, nor the Son himself. But this answer is surely as conclusive against those who postpone that second coming to some remote and far distant period as it is to those who fix upon the year or the century in which it shall take place. If I read

[1] International Sunday-School Lesson for April 18, 1889.—Matt. xxiv., 42-51.

Christ's warning words aright in this chapter, we are to live in constant expectation of the possibility of the end of the present Gospel epoch, as we are to live in constant expectation of the end of our own individual lives. This surely does not mean that we are to walk in fear and trembling either because of dread of the judgment or because of dread of death. It means rather that we are left in such intimate relationships with God through Jesus Christ our Lord that both judgment and death shall have measures of hope rather than of fear for us, and our experience shall be like that of the Psalmist, who called on all things to praise God because he cometh to judge the world with righteousness and the people with his truth.

3 This watching, then, is not to be a mere idle expectation; it is not to be an abandonment of active industry for devotions, meditations, sacrifices, and the like. The watching for Christ's coming is rather to inspire us with nobler conceptions of the meaning and the value of our daily toil; it is to incite us to doing—not merely, nor even mainly, to praying; it is to keep us constantly reminded of the fact that whatever we hold we hold in trust, whatever we do we do as servants, and for that doing and for the administration of that trust we must give account to our Lord. He, then, is a faithful and wise servant who recognizes that whatever the Lord has given to him he hath given that he may bestow means upon others in due season, and whatever authority he has conferred it is that he who receives it may wear in the fear and hope of his Lord and for the benefit of his Lord's household. We best watch for the second coming of Christ when we watch in ceaseless activity of loving service unto others. As the sentinel watches, not knowing when his superior may pass the rounds of the camp to see whether all are faithful; as the ship captain watches, standing steadfast at the post in fog and in storm, because he is to give account of his trust to his employers when the voyage is over; as the mother watches by the sick bed of her child, equally solicitous to catch the first return of the flood-tide of health or to be present when the life shall finally ebb away, if ebb away it must—watches that she may the better nurse and tend—so we are to watch, not by turning aside from our daily activities, as if to prepare ascension robes, but knowing that he best prepares his robes who is found most faithful in his daily services when the Master comes.

4 The sum of the whole matter is this: let us neither, with some, imagine that Christ cannot come until some far-off future day, and so grow careless, saying, "My Lord delayeth his coming" nor, with others, endeavor to be wise above that which is written and to fix the day of the epoch when he shall come; but let us live soberly, righteously, and godly in this present life, looking for his coming, and by that looking ever quickening our faith and making all our Christian experience a triple cord to bind us to duty, woven of memory, experience, and hope.

HOME TALKS ABOUT THE WORD.

WATCH! The first word of to-day's lesson will make us stop and think. A boy may sit at a window and watch the falling snow. He is idle mentally and physically. The poet Whittier sat by a window and watched the falling snow, and wrote "Snow-bound." David watched the snow, and its purity lifted him nearer to God; made him pray to be made whiter than snow. The artist sits watching the snow-storm, and as a fruit of his watching gives us a beautiful picture. Two officers sit watching a company of soldiers at drill; one simply watches, but the other watches and works and a new and better manual of arms is devised. Two men watch a piece of machinery at work; one sees only the work it does, the other sees how much better work it could do if only a slight change were made in it. Both watch, but with what different results!

A sentry is placed to watch a road that commands access to an important fortification; he sees the enemy approach through the woods, but he thinks only that he was told to watch the road, and does not give the alarm—does he watch?

A boy is told by his employer to watch till his return, and he takes his position where he can command a view of the street, but does not wait on the people who come to buy. Is that the watching his master expected, had a right to expect? A little girl is told to watch her baby sister; she watches her, but does not amuse or care for her. Is this the watching her mother expected the baby to receive?

Watch, then, means to be on the alert, to do every duty, to keep eye, ear, heart, brain, active, that nothing in the range of our duty may go uncared for.

"Watch, therefore," says the Master, "for ye know not what hour your Lord doth come." Who is he speaking to? To each of us. Watch temper, habits, inclinations. Watch head, hands, eyes, ears, heart, that each and all may be trained to do the Lord's commands. Watch actively, not only seeing danger but avoiding it, bending every energy to conquer it.

Would the young man have learned to smoke if he knew the thief, tobacco, would steal his health?

Would the young man have learned to drink wine if he knew rum would steal away his energies and make him a poor man, depriving him of all his powers?

Would the young man have learned to play cards if he knew it would make him a gambler and a thief?

Would the young man have allowed his temper to go uncontrolled if he knew it would make him a murderer?

Would the young girl have refused to listen to her mother when she urged her to learn how to keep house, if she had known that her ignorance would rob her of husband and home?

Would the idle boys and girls have wasted the precious time in school if they had known they were binding themselves in the chains of ignorance, that would leave them slaves for life?

Who are the people who reach positions of trust and honor? Who are the people who help to lift the human race into a closer resemblance to the Creator?

Who are the people that will hear the "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"?

The people who watch for every opportunity to follow the example of Christ, who sought, not his own glory, but the glory of the Father; who sought, not to do his own will, but the Father's; who watched every hour to bring the world to know the will of the Father and do it. The last three verses of the lesson tell the end of the servant who does not watch to do the Master's will.

We see every day, in the drunkard, the criminal, the tramp, the visible proof of the unfaithful servant—the one who is cast out because of unfaithfulness.

We see it in the boy who goes from place to place, never having a permanent position; in the girl who tries to find happiness in pleasures and clothes, but whose face tells the story of how far from the approval of her conscience she has wandered.

True happiness comes only when we watch and grow into the highest type of men and women of which our natures are possible, making use of every gift; not thinking of the prize the Master has for us, only working till he comes.

THE HOLY SPIRIT.

I.

THE FUNDAMENTAL DOCTRINE.

BY THE REV. A. H. BRADFORD, D.D.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth."—John xvi., 12, 13.

ST. PAUL says that when he was a child he thought as a child, but when he became a man he put away childish things. Experience brings wisdom. The proportions of things change with the years. What once was all-important becomes unimportant; what was scarcely noticed becomes the truth that regulates thinking. I have come to believe that the most fundamental and practical of all the doctrines of Christianity, for our time and for all centuries since the Apostles, is the doctrine of the Holy Spirit. This conviction, which to some may have seemed long in coming and to others unfounded, is the result of a study of the teachings of Christ, and of the conditions in which men are placed.

Let us consider certain facts. These facts all rest on the truthfulness of the Christian Scriptures. Nothing is to be questioned. Only undoubted facts are considered. The first of these is:

Christianity is a life. It is not a philosophy. A man becomes a Christian by being born from above. A man is a Platonist who accepts the philosophy of Plato, and a Kantean who accepts the philosophy of Kant, and a Calvinist who accepts the philosophy of Calvin; but a man may believe all the teachings of Jesus and be a devil. Not belief, but life, makes a man a Christian. Jesus gave no system of philosophy. His scattered teachings are no more like theology than a vase of lilies and roses is like a text-book on botany, or than the stars are like a book on astronomy. He who has Christ's life is a Christian, whatever his name. "Whosoever loveth is born of God." He who has not Christ's life is not a Christian, whatever he believes. How is this life communicated? By voluntary choice of Jesus Christ as Master and Lord, by the substitution of his life for our life. He who thus links himself to Christ has implanted in him the very life of God. That, I think, is a fair statement of the faith of Christendom. But now certain searching questions arise.

How can we get life by connecting ourselves with One who has been dead and out of sight for nearly two thousand years? How can we, in any but the most abstract and figurative way, come into relation with him? "But," some one says, "we are inspired by the words he spoke; we touch his thoughts." Yes, but his words in themselves are no more than any other words. Apart from himself his characteristic teachings have no remarkable meaning. Any carpenter could say, "If you confess your sins, you will be forgiven," but what would it amount to? Jesus is believed, not because of what he taught, but because of what he was. And I am asked to take the word of a dead leader? No, there must be something deeper and more vital than that for my faith to rest upon. "But Jesus is not dead; he has risen, and lives in heaven with God." I do not see that that helps matters much. If our faith must bridge an abyss either of time or space, if there is no present personal relation with some one who is as truly alive and as near as ever, I, for one, must give up the whole scheme. Those who lived when Jesus lived may have believed in him because of his mighty works. But we did not live then, and he has died, and thus submitted to the same law to which we are subject; and if death ended his ministry, there is no reason for thinking more highly of him than of others. He cannot give life. Moreover if he is in some remote heaven, you and I cannot go to him; he might transform me, if he were on the earth, but he is absent. If he has left us, that ends the matter. Thus we are brought to the fact that the work which Jesus began must be carried on by some one who can get as near to the thought and will of man as Jesus did, or the growth of his kingdom will end in a dream. Soldiers will never long follow a dead leader. His memory may be revered, and may inspire for a while, but the only man who can lead the generations is One always present and always alive.

There is apparently no one on the earth who can speak with the authority of Christ. Romanists claim that prerogative for the Church; and that the Pope, as the head of the Church, is the vicegerent of Christ. If I were preaching to Romanists it might be well to argue that point, but as I am addressing those who do not believe it, I will let it pass, only remarking that there is nothing of the teaching of Christ extant on which to base that claim. It rests, not on Scripture, but on tradition. And now I come to something about which I ask careful attention. It has been thought best by some to ignore or cover up facts because it was feared that they would weaken faith. But those whose faith can be weakened by fuller knowledge are in a condition in which an unsettling will be the greatest of blessings. There is a great gulf between refusal to think and intelligent faith.

The Bible does not and cannot take the place of Jesus Christ in the world. There is no reason to think he ever thought it would. Life cannot come from a book; life can only come from life. Christ never once referred to the organization of the New Testament. It is a book. It is composed of the same words as any other book. To learn what those words mean we must study uninspired grammars and lexicons and become acquainted with languages which have been dead for hundreds of years. There has not, so far as known, been a single manuscript of the original writings of the Bible preserved. There is no copy of any book of the Bible extant which was made within less than three hundred years after Christ. Some of the books are not complete even in copies—as the Gospel of Mark. The authors of many of the books are unknown—as the Epistle to the Hebrews. The copies possessed have not been kept free from errors in transcribing, or from interpolation—as, for instance, the passage in 1 John about the three that bear record in heaven. This is eliminated in the Revised Version. Some of the earlier copies differ widely from the later ones. The question of what books should be in the New Testament was never settled by our Lord, nor with his authority, so far as we know. For three hundred years after his time there was not unanimity among his followers on this subject. No General Council of the Church ever passed upon the question of the canon. Individual Christians are dependent on translations. We read the English Bible, the Germans, the German Bible, and so on through the languages of the world. Missionaries translate the Bible as soon as they can, and they do right; but what endless corrections they would make if they knew Hebrew and Greek, Chinese and Hindustanee, better! All the consecrated scholarship of missionaries has not yet made a translation of the Bible into Chinese which will not be materially changed within a few years! I speak of Goethe, and you say, "Oh, it is impossible to translate his finest passages. There is in them a fragrance too evanescent for translation." If that is true of Goethe, how much more true of David and of Job! Of the teachings of Jesus not one of us ever read one word in the language in which it was spoken. He spoke in Aramaic; what they remembered of that which he spoke in Aramaic, his disciples, years after his death, wrote down in Greek or Hebrew, and we read still another translation in English. If we were to get the very manuscript which Matthew wrote, we should find all the words which Jesus spoke to be translations of recollections of those words. Consider these facts, and then remember how we dispute about words, how great

quarrels grow up because we do not use words alike. If we had no other faith but that in the Bible, in which we believe and rejoice, would our religion rest on an immovable foundation? Have words such invariable significance that they can be implicitly and universally trusted?

We have not only to read, we have to interpret, the Bible. The real Bible is not the words; for they, in different arrangement, exist in other books. The real Bible is the meaning which the writers meant to convey by means of those words. If we would find its exact significance, we must not only get at what it seems to mean, but at what those who wrote it meant. But you say, "That is plain to all who are willing to know." Let me ask, then, how two such consecrated men as John Calvin and John Wesley should have differed so widely concerning its teachings. Persons speaking the same tongue and living near each other use the same words with different meanings. One man has made nine different translations of one Latin hymn. He finds something new in it each time he translates it. Compare Carey's Dante with Longfellow's, or Pope's Iliad with Bryant's. Words do not always mean the same to different men when other books are read; why do we suppose they can have but one meaning when the Bible is studied? Does salvation depend upon our use, or upon anybody's use, of a grammar and lexicon? upon the pointing of a vowel, or the placing of a preposition? That would be a poor foundation for faith.

Again, to be absolutely sure of the meaning of an ancient writing, we must know the circumstances which caused it to be written, and the object of its composition, and so on, almost endlessly. And yet that jailer at Philippi cried, "What must I do to be saved?" and was baptized without ever having seen a word of the New Testament. That Japanese who came to this country, working his passage, to learn more about Jesus, had seen only one leaf from the Gospel of John. He is now a leader in the new civilization in Japan. Missionaries make converts before they make translations. The story of Uncle Tom and Eva is in a work of fiction, but it is history also. Multitudes who did not know His name when they saw it have had new life from Christ and have died for him. And so I am forced, not reluctantly but gladly, to the conclusion that there is some power in the world which does not come from that tomb in Palestine, and which is more vital than can possibly be put into a book, even though that book be written by the very finger of God. Suppose that, when that Japanese landed in Boston seeking to know Jesus, he had learned that the leaf he had read was from a novel, and that the character was fictitious; suppose he had learned that He was a hero of an age long past, and that now He had existence only in history, would the sun have risen on Japan?

Again, *Christianity places upon the individual the terrible responsibility of choice.* It is full of invitations "Come! come! come!" this is the keynote of its music; but to what? Come to a dead Master? Come to a book that is only a book—the history of an otherwise forgotten era? If that were all, none would heed the invitation. What is it that makes men listen and obey when the invitations of Jesus are spoken? What is it that makes the Bible unique among books, and even its words germs of life? Suppose Socrates had said, "Come to me, all ye that labor and are heavy laden," who in this nineteenth century would heed him? Jesus spoke the same words nearly two thousand years ago, and millions of men still go unto him with gladness and thanksgiving. "Choose ye this day whom ye will serve." If the alternative was a Master who has left this earth forever, or present gratification, Jesus would have no followers. Choice is always between motives. Who would prefer a dead leader, with sacrifice and suffering, to present pleasure? And yet millions of men of strength and discernment are choosing to be followers of Jesus, and are giving up pleasure, profit, power, and enduring suffering for the privilege of serving him.

Christianity also teaches the duty of prayer. Individuals and the church are not supposed to offer prayer to One who is visible or apparently near, but to One who is separated by the diameter of the space between the physical and the spiritual. Those who judge simply by what is visible, naturally consider prayer the greatest of absurdities. "The idea! You Christians kneel in your homes and churches, and expect that your words will pass through walls and up through spaces and reach the ear of One who is imagined to be at the same time listening with equal intensity to millions of others. Prayer to One to whom you are visible and who is visible to you is conceivable, but prayer to a far-away, invisible King—why, it is absurd, that is all! If God is beyond the stars, how long will it take for our voices to reach him?" This is the way that those who are not Christians talk; and, if there is nothing more to Christianity than a dead Christ, a book which millions never are able to read, a solemn command, then that is the way we would also talk.

We have thus considered some of the chief doctrines of Christianity, and have found that by themselves they are lifeless and comparatively useless. We are, however, overwhelmed by our consciousness of sinfulness and our need of help and pardon. Sin and suffering are eternal facts. They knock at nature's door and will not go away. Breaking hearts come to Christianity as to a forlorn hope. There must be help in that, or there is nothing in the universe but desolation and death. What gospel, what good news for those who come with agony and remorse to Calvary, and find there nothing but a cross and One hanging upon it—dead? They will go away saying, "This deepens the darkness; death is the only hope—perhaps that leads to unconsciousness; let us die."

We are now in the presence of what I have presumed to call the fundamental doctrine of Christianity—that is, the one which makes truths, otherwise barren and dead, to glow with immortal life. The Holy Spirit is more than an influence distilled from the upper air. He is not manifested chiefly, nor usually, nor perhaps ever, in emotion or ecstasy or the absurd frenzy which among ignorant people masquerades in the dress of piety. Only a living Saviour can reach and uplift humanity. Men want some one to save them and to sympathize with them now. If salvation depends on a knowledge of Greek and Hebrew, on accuracy of copying, on correct interpretation, most will think that there is little chance for them. If prayer is to a far-away God, and our voices must reach beyond the stars, most will not care to pray. But Christianity teaches that Christ died, and rose, and ever liveth. He said to his disciples, "It is expedient for you that I go away." The Comforter, he said, could not be present while he was in the flesh. Why? Because men then were like men now. They were thinking about everything but the spirituality of his mission; they were haggling about offices; they were asking who should be greatest; they were jealous of one another; they were anxious for personal recognition. "It is necessary for you that I go away, in order that you may understand that the real Christ is spiritual, and his mission a spiritual mission." But did he leave men? He said, "I will send the Comforter," but that word "Comforter" in the original is the same word that is applied to Christ himself. John, in his epistle, says, "We have an Advocate with the Father," and the word "Advocate" is exactly the same word here translated Comforter. Christ also said that he would come again, and that those then living should see him. As Jesus Christ was God in human relations, beginning a work for the salvation of men, so the Holy Spirit is God carrying on that work, not far away but nearer to men now than Christ himself ever was, as spirit can get nearer to spirit than body to spirit. How near can spirit get to spirit? My friend's body may be in China; my friend's spirit is in my spirit, so that I think his thoughts and do as he wishes. My friend's body is in the ground mingling with the common earth, but he himself is here, more intensely alive than ever, so that I live to carry out his purposes. Paul said: "Christ liveth in me." That was literally true. God, not far away and unloving, but as near as spirit can get to spirit; God, not leaving us to a book that he has inspired, but coming nearer than any book can come and then helping us to understand that book; God, not asking us to cry so that our voices can pierce the spaces, but telling us to remember that he is nigh us, even in our hearts—that is the teaching of Christianity concerning the Holy Spirit.

Christ expressly declared, just before his death, that he had not revealed all the truth that he wanted men to know: "I have yet many things to say unto you, but ye cannot bear them now." But he does not stop there; he continues: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." This teaches that, just as Jesus brought the Gospel to earth, so there are other messages to come from God to men, by the Spirit of God in their hearts. When will they be spoken? He does not tell. Who shall voice them? He does not answer. He leaves that whole mystery; just as the mystery of his coming was left among Jewish women. Each Jewish woman, in the vague and holy anticipation of motherhood, wondered if she would not be chosen to be the mother of the Messiah; and each Christian, high or low, humble or prominent, little child or aged man, should live so that, if the Spirit of God shall choose to voice through him some truth for which the world has waited, he will be ready to receive and utter it. Christ declared that all truth was not known when he died; and all truth is not yet known, and will not be known for centuries and milleniums. Unwise and disobedient are those who hear only voices from the past and expect none in the present or the future. Christ recognized the need of something more than grammar and lexicon in order to understand the Bible. Of the Spirit he said: "He shall take of mine, and shall declare it unto you;" that is, make plain the words already spoken but not understood. Again he gathered his teaching on this subject into a single sentence and said: "He shall teach you all things"—that is, the truths not yet revealed—"and bring to your remembrance all that I said unto you."

We are not following a dead, but a living, Leader we have now with us One who interprets the things which Christ spoke, and who, if he wishes, may use even those living to-day for the expression of truth of which the world has never yet heard. Is there any reason why God's Spirit could use a fisherman to voice a divine message in the first century, and not be able to do the same in the nineteenth? Is there any reason to think that God has exhausted himself, and has no more to tell men? Or are we already so wise that we need no more? God is not dead, and he is not limited. God not far-away and inactive, but in human hearts carrying on now, without visible form, exactly the same work that our Master began in the flesh—that is the fundamental doctrine

And it is more than a doctrine. It is something manifest and almost demonstrable. There was nothing of Christianity in the world but a dead criminal, a dying thief, a few faithful women, and one half-hearted man: that was all which could be seen. From that day until the present a new force has been at work. That man who was apparently dead has been most intensely alive. The suffering have gone to him and have realized what he meant when he said, "My peace I give unto you;" those whom remorse had almost driven mad have gone to him, and we have seen them sitting clothed and in their right mind; those who were dishonest, impure, intemperate, debauched in body and soul, have become the helpers of the world's salvation simply by following him. Oh, it is a wonderful story, how, from faith in him, men have gone up on chariots of fire with songs on their lips! How, from faith in him, women have taken their lives in their hands and gone to the uttermost parts of the earth, simply to tell how good and helpful he is! How, from trusting in a present Father, families which have been broken have found the space between the seen and the unseen but a step which is soon to be taken! How those who could not read even a word of their Bible have believed as seeing him who is invisible, and gone through the sins and sorrows of earth with the sunlight on their faces, simply by keeping their hearts open and pure! Oh, it is wonderful how God, by his Spirit, has chosen the weak of the earth to confound the mighty! A miner's son, who sang in the streets for his bread, led the Reformation and unbound the Bible for the world. A farmer, with the Spirit of God in him, laid broad and deep the foundations of England's liberty. A jail-bird was so transformed that he was able to write the story of Pilgrim's Progress. In the praying of four country boys under a haystack was the beginning of American missions. A lonely man, with the living Christ in his heart, who died in the attitude of prayer, with his head pillowed on his Bible, traversed Africa from ocean to ocean and opened the path along which civilization and religion are already moving, and this with no object but to heal "the open sore of the world," the slave trade, and to tell men of Jesus and his love. Christ said that, when he went away from sight, he would come again; that his work should go on; that his word should be interpreted; that new truths, and new light on old truths, should be given; and never were words spoken which have been more abundantly or evidently verified. He said to his disciples, "Because I *live*, ye shall live also;" and he says to us, "Because I *live*, ye shall live also."

The Holy Spirit verifies all the fundamental doctrines of Christianity. He shows us that we follow a Leader who is not dead, but who is Lord of life; that giving up his body did not destroy his power, but that it was the condition of its proper and permanent exercise. He is with each one who, willing to learn, reads the Bible, and takes care that he shall find in its pages the truth which he most needs. He is with us when we pray—nearer than our nearest friends; he lives, and he gives us our life; and the history of the last eighteen hundred years, with its prophecy of better days, with its brightening hope, with its increase of brotherhood, with its peace for the sorrowing, with its triumph for the dying, has emphasized with ever-deepening emphasis the words of Him who said, "I will not leave you desolate; I will come to you."

It follows, from what has preceded, that attitude of will is more important than knowledge of truth. Men may be situated so that it is impossible for them to study even their Bibles. I once talked with a man about his soul, and he spoke to me something as follows: "I was born in a coal-mine, in England. I was never taught to read. I have had to work so hard that I have never had time to learn. I don't know anything but how to dig in a mine. How can you expect anything of me?" More than half the world is in the same condition. They cannot get out of it if they try. The most of the Bible, if they read it, they cannot understand. But God is near them, and the important thing for them, as for us, is to keep all the faculties open, so that when He comes he can get in. If Christianity were a philoso-

phy, it might depend on education and environment. It is a life—God's life in man—and he who says to God, "I do not know much about you, I do not know much about anything; but I know I am a sinner, and that I want to be better, and whatever you tell me I will do, even if it is to die"—that man is open to God, and in his heart the *life* will grow; and, from obeying God as he is revealed to him, he will learn more of God than from a thousand preachers and a million books. When one comes to me and talks about the constitution of the church, and says "it is this," while another says "it is that;" and when one says that I have not obeyed Christ if I have not gone under water all over, while another says it makes no difference how it is applied; and when one says, "You should accept this confession of faith," while another says, "You should accept that"—I may be pardoned if I become confused and wonder if there is anything real. The confusion of the denominations, the battles of the theologies, are enough to disturb even the elect. If any one here is thus troubled, I say to him, "My brother, Christ said to his disciples that his Spirit would lead into all truth. Trust that Spirit Ministers are fallible; churches are fallible; human powers are fallible. Those who have most confidence in themselves are usually most distrusted by their neighbors. Do not look toward men; look toward God. He cannot go wrong, however weak, however ignorant, who trusts in God to lead him. Trusting in God to lead is trusting in the Holy Spirit. We may be excused for ignorance which we cannot help, for natural dullness, for little time, for inherited bias; but nothing can excuse us for not keeping our hearts open to God. Persistent refusal to do that is the unpardonable sin.

This, then, is the conclusion of all. Our eyes may misread the Bible; those who are set to interpret it may give us their own theories instead of Christ's truth; our circumstances may keep us in darkness which we cannot break; but nothing except our own will can prevent us from knowing what we ought to know, and from doing what we ought to do. If a single human being turns to Him for guidance and help, and receives no answer of light and power, I am ready to say that I cannot see how such a Holy Spirit as Jesus Christ promised can have any existence, or Christianity itself be anything but a dream.

INQUIRING FRIENDS.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

Where does the Bible teach the doctrine of the Trinity? Is the Holy Spirit a distinct person? M. H. F.

The Bible teaches the doctrine of "the Father, the Son, and the Holy Ghost" (Matt xxviii., 19). This is known in theology as the doctrine of the Trinity, a word which the Bible does not use. Christ, in speaking of the Holy Ghost (John xiv., 16, 17), describes him as a distinct person. The theological term "person" is not equivalent to "individual." The "three persons" of the theological doctrine denote, not three personal *agents*, but three personal *agencies* of the one God. You will find chapter 14 in Stanley's "Christian Institutions" (Scribners, New York) worth reading, if you desire light on this difficult subject.

Does the Baptist Church support the American Bible Society? If not, why? D. H. M.

A few Baptist churches do, but the larger part prefer to support the Bible work through the Baptist Publication Society. A Baptist pastor informs us that the declining of the Bible Society to continue aiding in the circulation in India of Dr. Judson's translation led to the withdrawal of the Baptist churches from co-operation with the Society.

The friend who sends the above question inquires also whether the refusal to give up the usual Sunday evening service for the sake of a union meeting in observance of a local Bible society anniversary—similar requests from various societies being numerous—is adverse to the interest of Christian fraternity.

Where it is felt there are too many interferences with the regular ministrations of the Gospel, a line must be drawn somewhere, and variously, according to local peculiarities. We should say, in general, that union meetings should be allowed the precedence (1) where the people want to get the ministers together, and (2) where the ministers want to get the people together. Union meetings produced by pressure, or joined in with reluctance, do little good. Christian unity cannot be promoted by disregard to the real interests of the particular church, but requires these to be first provided for.

Do you know of any published speculations regarding a beginning of all things? I cannot conceive how *anything* in the entire universe could have been without a *beginning* at some time. That "the finite cannot understand the infinite" is not a satisfactory explanation to me.

Flint's "Theism," pages 118–130, would probably meet your difficulty. (Published in London; may be had of Macmillan, New York). Professor Harris's "Theism" (Scribner's, New York) may be more accessible to you.

"If there had e'er been naught, then naught had ever been."

I should like to ask whether it would be advisable, in committing portions of Scripture to memory, to use the Revised in preference to the Authorized Version, and whether in time the Revision will be in general use. Also, whether there is a Woman's Exchange in the city of Brooklyn, and if so, what address A. M. B.

We should advise the use of the Revised Version for all purposes, but cannot predict how generally such advice is destined to be followed. There is a Woman's Exchange in Brooklyn on Atlantic Avenue.

Can you tell me where I can get a *full* report of the two famous Brooklyn Councils, with speeches and findings. I want this for Mr Beecher's speeches, and, if possible, his prayer on the announcement of the death of Dr. Bushnell, when called on to offer it by the Moderator, Dr. Bacon. J. D.

The reports were published by A. S. Barnes & Co. As they do not now appear in their list, we suppose they are out of print. We believe they included the prayer on the announcement of the death of Dr. Bushnell.

Will you please tell me what is the rule concerning the publication of articles? Can an author have a series of articles (say, a serial story) published by a paper, that paper paying him for the articles at the time of publishing; and then, later on, can he put out the same articles in book form independent of the paper? Does he forfeit all claim upon the articles when he sells them to a paper? I notice many stories are printed in serial form, and afterward appear in book form, with only the author's name attached. Does he retain the legal right to use the writings in any way he chooses, or is he obliged to allow the paper to issue the book and give him a royalty? If so, what are the usual terms? S. C. A.

It is entirely a matter of agreement between author and publisher. If a writer wishes to retain the right of publishing a serial in book form, he must reserve that right when making his bargain with the editor of the magazine, and take out the copyright in his own name. When a periodical purchases a serial or article without such stipulation or reservation, it belongs solely to the periodical, and can be used by the author only with the consent of that periodical. This is often granted without payment in the case of a collection of poems, stories, or sketches.

1. Please give me the maker and names of manufactured articles from crude petroleum oil. 2. Also the names of the officers in their order that succeed to the Presidency in case of death.

1. Gasoline, naphtha refined, cymogene, rhigolene, benzine, kerosene, paraffine, lubricating oil, gases unconsidered. 2. The order of succession is: President, Vice-President, Secretary of State, Secretary of the Treasury, Secretary of War, Attorney-General, Postmaster-General, Secretary of the Navy, Secretary of the Interior. For an abstract of the new law, see Inquiring Friends column of October 17 last.

Can you tell me how many children the Tsar of Russia has; their names, and about how old each is? A. D. C.

Alexander III has three sons—the Grand Dukes Nicholas, George, and Michael, born in 1868, 1871, and 1878, respectively; and two daughters—the Grand Duchesses Xenia and Olga, born in 1875 and 1882, respectively.

It is to you that we always turn in our times of need. This time we come to you, not for spiritual advice and consolation, but for information regarding a worldly matter. Just what does the word "fake" mean? C. S.

It is old English thieves' slang for steal, as in the chorus in, we think, the "Beggar's Opera," beginning, "Nix, my dolly pals, fake away," or something like that. The word has long been used in theatrical slang to indicate any humbug, evasion, or artifice—*e. g.*, "He did not know his lines, but he *faked* his part;" "We had no proper scenery, but we *faked* up something;" "The whole show was a *fakement*." Lately the word has been much used in the daily papers to denote a journalistic effort of the imagination—a story one part true and nine parts invented, or a lie pure and simple.

Can you tell us where we can obtain in pamphlet form Mr. Beecher's "Eulogy on General Grant;" also his address at Fort Sumter "Flag-Raising," and on "The National Flag"? I. O.

All of these are included in "Patriotic Addresses," published by Fords, Howard & Hulbert, of this city.

In making a collection of a few lines from every author as far as possible since time began, is it necessary to write to them or their heirs? Otherwise do we infringe on their copyright? I. O.

No. If poems are quoted entire taken from volumes on which copyright still holds, it is well to ask the author's permission.

A correspondent asks us to reprint a so called "remedy for drunkenness," published several years ago in The Christian Union, consisting partly of *Quassia*. We do not readily find it on searching our files. We should hesitate greatly to advise the use of any such "remedy" unless on the authority of a competent physician. The same correspondent asks if it is healthful to wear rubber boots. We believe it is generally agreed that it is injurious to the feet to wear them for any length of time or to sit with them on; for reasonable use in bad weather they may be used by most people without injury.

Can you please tell me where I can procure entomological apparatus, such as pins, forceps, etc., also the best works on American entomology? W. M.

Write to Bradlee Whidden, Boston, Mass.

J. A. H. sends a copy of the lines beginning "Get the distaff and the spindle ready," for which a correspondent asked lately. They are headed "Tried Gold." We shall be pleased to forward them if the correspondent will forward his address.

I have a copy of the sermon with "Old Mother Hubbard" as a text, probably referred to by R. W. S. in your issue of March 15, and shall be happy to make it of use if possible. L. W. P.

The Rev. S. Hutchings, Orange, N. J., would like the name and address of "W. C. M.," who recently inquired about a work on Baptism.

Can any of your readers tell me where to find a short but stirring poem called "The Cavalier's Escape"? I do not know the author, and can remember only a few of the lines. It begins:

"'Tis just six miles to Salisbury town,
And but one hour to day."

"We splashed through miry rut and pool,
We splintered fence and rail;
But chestnut Kate switched over the gate,
And I saw them droop and fail."

"And I felt like a hunted deer at bay,
And made me ready to turn."

I would be very glad of any information in regard to it, having searched for it for years, since our one copy was lost. L. G. G.

Can you inform me as to the authorship of the lines quoted in an article in The Christian Union by the Rev. Thomas K. Beecher, not long ago?

"There is a line, by us unseen,
Which crosses every path—
The hidden boundary between
God's patience and his wrath."

See "Songs for the Sanctuary," Hymn 479, the recredited to "Alexander."

A CRITIC CRITICISED.

To the Editors of The Christian Union:

I DO not see how the fact that the Borgias were simoniacs would prove that the Popes since Alexander VI. have not been validly elected, as intimated in your review of Bishop Coxe's "Baldwin Lectures." There is not supposed to be any spiritual quality in the cardinalate, as there is in the priesthood or the episcopate, so that he who is acknowledged as a cardinal is a cardinal. And he who is canonically elected Pope by two-thirds of the Conclave is the Pope, provided that he himself is not simoniacal.

As to the validity of the sacraments, Rome most assuredly holds that a personal belief of the administrator in their efficacy is wholly unnecessary. Wetzer and Welte say expressly, for instance, of baptism, that one "who regards it as a superstitious rite" nevertheless gives a true baptism, if he intends to give "that rite usual among Christians" under the name of baptism. It is not necessary, say they, that he should intend to do what the church *intends* to do, but only that he should intend to do what the church *does*; namely, baptize. And this applies to all the sacraments. And however many unbelieving priests there may have been, the number of those who in mere wantonness tried, at the time of officiating, to destroy the very existence of their own rites cannot ever have been large. Unbelief does not usually pervert human nature so far as that. Besides, the common theory is new, as expressed in the "Catholic Dictionary," that where the rites are correctly performed, according to what is called the External Intention, no subjective caprice of impiety can invalidate the sacrament.

As to the presumption that any particular priest or bishop is validly ordained, it comes, according to Bellarmine, in exactly the opposite way to that which Protestants commonly assume. It is not, he says, an article of faith that this or that man is validly ordained. But it is an article of faith that that visible episcopate and priesthood which holds the Catholic faith, and is in communion with the chair of Peter, is a true episcopate and priesthood, since it is a part of Christ's promise that the church cannot be without a true episcopate and priesthood.

Therefore the presumption against any particular ordination in this necessarily overwhelmingly valid priesthood is reduced to a minimum. And a minimum of uncertainty any Roman Catholic will admit, since, as some cardinal remarks, this is one of the ways in which God reserves to himself the certain knowledge of his elect. Besides, it is held that in no case does the validity of baptism depend upon ordination, while perfect contrition, with the *desire* of penance, secures the forgiveness of sins. So that Roman Catholics are not so badly off from their point of view, which regards the certainty of being in a state of grace as commonly a dangerous presumption.

Whatever Boniface VIII. meant by his declaration that it is necessary for salvation that every creature be subject to the Roman Pontiff, it may fairly be presumed that he did not mean to contradict the perfectly well-established scholastic doctrine that invincible ignorance excuses from sin. Pius IX. doubtless agreed with Boniface, yet he declares it impossible to suppose that God will condemn men on the ground of involuntary error. Not to say that it is next to impossible to establish whether any particular thing is or is not spoken *ex cathedra*.

What possible meaning to attach to the statement that Pius IX declared that temporal power is inherent in the Pope I cannot make out. The kingly power over Middle Italy? But Cardinal Gibbons expressly allows that to be of human right. Or only that, being given, it is wicked to withhold it? But that can be taught now as well as ever. Or is it meant that the Pope has a right to direct Catholic consciences in their relations to the State as respects faith and morals? But surely he exercises that power only too amply to this day.

CHARLES C. STARBUCK.

THE HYDE LECTURES ON FOREIGN MISSIONS.

[FROM A SPECIAL CORRESPONDENT.]

THE first two of the series for 1888 were given at Andover Seminary on Thursday and Friday evenings, March 29 and 30 The subject of the course is "Asiatic Missions;" the lecturer, the Rev. Edward A. Lawrence, of Marblehead, Mass. "Providence in Missions" and "The Philosophy of Missions" were considered.

The original and sole Master Missionary is the Lord Jesus Christ. The divine commission which he has received he imposes, sending his disciples out into the world, "even so" as he has been sent. The church is a gold coin of divine minting. One side shows the likeness of its Lord, the other the map of the world. Both devices are so indelibly stamped into the coin that to mar either means loss, to efface either destroys the coin. Discipleship and apostleship are identical. The church is a world church, and Christ is at once Authority and Pattern, Inspirer and Organizer, Author and End of missions. Despite corruptions and seeming interruptions, there has been, as anticipated by Christ, an underlying continuity of mission enterprise all through the ages, however feeble, erroneous, or even mischievous. The periods may be classified as Primitive, Mediæval, and Modern; as Mediterranean, European, Universal; or, best, as Romanic, Teutonic, Sclavonic, Universal.

In all these periods two great factors have interacted: *Opportunity; Fidelity.* God gives both alike, providing the opportunity, inspiring the fidelity. Most conspicuously is this seen in the apostolic opportunity, which God had for centuries been preparing through many disintegrating agencies, calculated to break up the old States and religions. In successive dispersions he flung abroad the Greeks, Romans, and Jews, until, like the meshes of a net, they bound together all the crumbling elements in the Roman Empire. When the Christians were finally led or driven forth from Jerusalem, it was a unique mission field throughout which they found themselves dispersed. They responded with apostolic fidelity, of which the Acts and Epistles are sufficient witnesses.

The second great opportunity came in the contact with the Northern nations, both before and after their irruption. Persevering fidelity won the Teutonic, Celtic, and Sclavonic tribes, though a millennium and more passed before the work was even imperfectly done. Meantime the Mohammedan irruption found the church unfaithful, and triumphed. Yet the Crusades are to be regarded as a kind of mission enterprise, violent and misdirected, but full of zeal for a sacred cause.

The modern opportunity dawned with Columbus and Vasco da Gama, who simultaneously opened the West and the East. The revival of learning prepared the Church for linguistic labors and Oriental conquests; the art of printing put into its hands the most remarkable means of mental communication since the gift of speech; the invention of the steam-engine turned land and sea alike into highways of the Lord. But when the opportunity dawned, fidelity slept. Roman Catholic missions soon spread. But the Reformers were limited in their plans for the extension of God's kingdom, both by the exigencies of the time and by their belief in the approaching end of the world. It needed the great revivals of the last century to awaken the church to its world-wide work. Then began the mission century, fuller of plain indications of Providence than any other time. Sometimes the open door and clamorous need have aroused a sleeping church; sometimes the fiery zeal of a few has gone far ahead of opportunity, and *made* a way where it did not find one. But now the opportunity has grown to an emergency; the emergency intensifies to a crisis.

The philosophy of missions regards first their aim. This is not simply the conversion of souls, the evangelization of the world, or witness-bearing for Christ. The distinct, ultimate aim is to plant in every land a self-supporting, self-governing, self-propagating church. Every land is to be won for Christ by the native church. The work of missions is to found that church, develop the native ministry, establish all Christian institutions, and then say, with John the Baptist, "Thou must increase, but I must decrease." The scope of missions extends to all countries where no living church already occupies the ground. The motives are many, and either Godward or manward. The former spring from gratitude, obedience, loyalty, love, sympathy; the latter from gratitude, compassion, benevolence. Yet, withal, there is but one supreme motive, not philanthropic, but theanthropic. Christ is *the* motive to missions, as to all Christian work. As Elisha on the dead child, so he lays himself upon the dead body of his church, kindles it to life, and impels it to world-wide activity, constraining it alike by his love, command, and energy. In such contact with Christ lies the whole secret and power of missions.

The Call, Fitness, and the Fitting were next discussed. The main qualifications are: a healthy body, a trained mind, linguistic talent, and common sense, a rounded character and loving heart, a sound faith and consecrated piety.

SOCIETY OF CHURCH HISTORY.

TO take part in the organization of the American Society of Church History, at the invitation of the Rev. Dr. Philip Schaff, the following persons met in his house on the evening of Friday, March 23: Henry M. Baird, D.D., LL.D., Professor of Greek University of the City of New York, author of "The Rise of the Huguenots of France" and "The Huguenots and Henry of Navarre;" Edward T. Bartlett, D.D., Professor of Ecclesiastical History, Divinity School of the Protestant Episcopal Church, Philadelphia; Charles A. Briggs, D.D., Professor of Hebrew, Union Theological Seminary, author of "American Presbyterianism: its Origin and Growth," etc.; Francis Brown, D.D., Professor in Biblical Philology, Union Theological Seminary, joint author of edition of "The Teaching of the Twelve Apostles," etc; Edward T. Corwin, D.D., author of the "Manual of the Reformed Church;" Henry Martyn Dexter, D.D., editor of the "Congregationalist," author of "The Congregationalism of the Last Three Hundred Years, as Seen in its Literature," etc; Daniel Dorchester, D.D., author of "Christianity in the United States," etc.; Ephraim Emerton, Ph.D., Winn Professor of Ecclesiastical History, Harvard University; George P. Fisher, D.D., LL.D., Professor of Ecclesiastical History, Yale University, author of "History of the Christian Church," etc; the Rev. George A. Jackson, editor of "Early Christian Literature Primers," etc.; the Rev. Samuel M. Jackson, joint editor of "Encyclopædia of Living Divines," etc.; James M. Ludlow, D.D., author of "The Concentric Chart of History," etc; Henry M. MacCracken, D.D., Vice Chancellor of the University of the City of New York, translator and author of "Leaders of the Church Universal;" James C. Moffat, D.D., Professor of Church History, Princeton (N. J.) Theological Seminary, author of "Comparative History of Religions," etc.; the Rev. Ernest C. Richardson, Librarian of Hartford Theological Seminary, author of "Bibliography of the Ante-Nicene Fathers;" Philip Schaff, D.D., LL.D., Professor of Church History, Union Theological Seminary, author of "History of the Christian Church," etc.; Colonel Elliott F. Shepard, and Josiah Strong, D.D., General Secretary of the Evangelical Alliance, author of "Our Country."

Professor Fisher took the chair, and, after a few remarks, called upon Dr. Schaff to state the object of the meeting. Dr. Schaff spoke briefly upon the desirability and prospective usefulness of an American Society, on a catholic and irenical basis, for the development of a taste and talent for historical theology by the preparation of papers upon the different branches of the general subject, and by bringing into personal contact the workers in this department.

Letters were read from the following persons who could not be present, but who desired membership in the proposed Society: the Rev. Drs. Lyman Abbott and Wendell Prime, editors of The Christian Union and the "Observer" respectively; the Rev. Professors of Church History, Drs. A. V. G. Allen (Cambridge), Bennett (Garrett) Craig (Chicago, Presbyterian), Crooks (Drew), DeWitt (Lane), Foster (Oberlin), Hartranft (Hartford), Newman (Toronto), Paine (Bangor), Scott (Chicago, Congregational), Sheldon (Boston), Smyth (Andover), Thomas (Newton) and True (Rochester); the Rev. Professors Drs. J. H. Dubbs, F. Huidekoper, W. J. Mann, and B. B. Warfield; Right Rev. Drs. A. C. Coxe and H. C. Potter, President D. C. Gilman, the Rev. Drs. T. W. Chambers, J. I. Good, J. Hall, R. S. Storrs, and J. M. Titzel, and Mr. Henry C. Lea.

It was then resolved, in view of the opinions expressed in the letters received, and by those present, to proceed at once to the organization of the American Society of Church History. A constitution was adopted, and the following officers elected: President, Professor Schaff; Vice-Presidents, Professors Fisher, Moffat, and Newman, and Bishop Coxe; Secretary, the Rev. S. M. Jackson.

The meeting then adjourned.

A PLEA FOR CHRISTIAN UNITY.

AN initiatory service, having for its object the unification of all the Protestant Orthodox churches in the United States, was recently held in the Church of the Holy Communion in this city. Its object has the sanction of Bishop Potter, and of Bishop Talbot of Wyoming and Idaho. Similar meetings are now being held throughout all English-speaking countries. The Rev. Henry Mottet was the speaker on this occasion, and said that so far back as the year 1835 the rector of the Church of the Holy Communion, Dr. Muhlenberg, sounded a trumpet of protest against that lack of charity existing among those who call themselves Christians, and who attached more importance to the maintenance of a sect than to the upbuilding of the whole kingdom of Christ. In 1857 Dr. Muhlenberg presented the General Convention of the Episcopal Church in this State that famous memorial, a plea in the main for Christian unity, but these endeavors came seemingly to naught. Yet the seed was planted, and is now beginning to bear fruit. The opposition of those days is no longer heard; rather those who then stood aloof are to-day among the men longing and praying and toiling for the hastening of the day when "all may be one," and when "they may be perfect in one."

This great unification wave started in New York City about six years ago, and merged with a similar wave having its beginning in England. And thus it appear that Christian men and women in both lands, wherein the open Bible is ever before the people, are one in their aim and endeavor. The legislative bodies of the different churches have taken note of the action of the last General Convention of the Episcopal Church in New York. The religious and secular press are discussing this theme. A spirit of seriousness marks all discussion. Among prominent men outside the communion of the Episcopal Church who have given incalculable aid are the Rev. Washington Gladden, a Congregationalist minister, and Professor Shields, of Princeton. The question is no longer, Shall we seek for the reunion of Christendom? That is, happily, long past. The question now is, On what basis can we come together? At the Lambeth (England) Conference, to be held this summer, there will be brought together bishops from all parts of the world, and the further discussion of this subject by them will no doubt give the movement a deeper lodgment and a stronger impulse by their wise consideration of it.—[Mail and Express.

DIRECT CHRISTIAN WORK.

To the Editors of The Christian Union:

DEAR SIRS—The Rev. James H. Ecob, in The Christian Union of March 22 certainly gives an admirable suggestion as to where and how the second service of our churches shall be conducted.

Your readers will be anxious to know the success of the movement in his church. The duty of the church member to the second service is not always clear to those really desirous of walking in the right path.

I have within a few days heard two earnest Christians questioning as to whether Sunday evening had better be devoted to reading or church-going. In both instances the decision was in favor of the latter, not because they personally felt any need of another service, nor because they felt there was any opportunity of doing any missionary work other than that of lessening the number of empty pews, which in our time are largely in the majority in all our churches Sunday evenings. If they could feel, as Mr. Ecob's congregation must, that they were giving direct aid to Christian work, by bringing the masses of the Gospel within reach one of the other, all questioning would be at an end.

Christian work is really something more than a mere attendance upon upon church services, though the two are often confounded.

Too much preaching, no matter how good, may give us spiritual indigestion. Exercise in the spiritual life is as necessary as in the physical.

I wish we might hear through your live paper what both pulpit and pews have to say on this subject. J.

CHRISTIAN ENDEAVOR MOVEMENT.

URGENT requests have come to the Rev. F. E. Clark, President of the United Society of Christian Endeavor, to present the subject of the Society to the English public at the annual May meetings in London. The Sunday-School Union of England is moving in this matter, though invitations have been received from other sources as well. It is quite likely that Mr. Clark will sail for England the last of April for this purpose.

An important conference of Christian Band Secretaries recently held in London recommended "the summoning of a conference of ministers to take into consideration the formation of Young People's Societies of Christian Endeavor in connection with their churches." The feature of the movement which especially commends it to the English clergymen is the close and vital relation of the Society to the church, in this respect differing from any other young people's organization established there.

A catalogue of the Christian Endeavor Societies in Illinois has recently been published, from which it appears that nearly two hundred and fifty Societies are known to exist. These are found for the most part in the Presbyterian, Congregational, Baptist, and Methodist churches, though in nearly all denominations there are some representatives. These Societies have almost all been formed within a year, and from them come reports of renewed interest and loyal devotion to the church on the part of the young people.

Secretary Ward has been holding very successful conventions in Colorado and Utah, and is now in California.——A Society has recently been established in Brisbane, Australia, and the "Queensland Freeman" in a recent issue devotes

two pages to the work, urging the churches in Australia to establish Societies.——Many mission schools and meetings have recently been put largely in the charge of the Young People's Societies by different churches, to the advantage of the missions and the Society.

DEATH OF DR. EUSTIS.

THE Rev. William Tappan Eustis, D.D., died suddenly at his home in Springfield, Mass., on Friday of last week. He had complained in the morning of a pain in his chest, but had gone to his study, where, after sitting in his chair a few minutes, he fell to the floor, and very quickly passed away. Dr. Eustis's health had been generally good, though for a few months past there had been some partial failure of power in his limbs. At the weekly prayer-meeting Thursday night he had appeared well and active, and it is said that in the course of the remarks made that night he expressed the hope that he might die in the midst of his work.

Dr. Eustis was called to the Memorial Church in Springfield nineteen years ago. For about twenty years previous to that he was pastor of the Chapel Street Congregational Church of New Haven, Conn. He was a graduate of Yale, of the class of 1841, and of Andover Seminary, 1845. In his early days he was often called "the eloquent boy preacher." As a preacher he was noted for the vigor and manly directness of his method, for the clearness of his thought, and for his convincing and logical powers of argument. Dr. Eustis was born in Boston in 1821. His father was a member of the Prudential Committee of the American Board, and a deacon of the Park Street Church. Dr. Eustis was a member of the Board of Visitors of Andover Seminary, and our readers will recall his position in regard to the attempt to remove Professor Smyth. His death will render necessary the election of a successor by the vote of the two surviving Visitors.

CHURCH GLEANINGS.

MIDDLE STATES.

—The third anniversary meeting of the White Cross Army in this city was held in the Young Men's Christian Association's Hall on Friday of last week. The principal addresses were by Elbridge T. Gerry, Esq., and Professor D. B St. John Roosa, M.D. The former eloquently defended the women of New York society against such wholesale charges of immorality as have recently been made.

—The Rev. John C. Drumgoole (R.C.) who died in this city last week, was the spiritual director and manager of the Mission of the Immaculate Virgin for Homeless and Destitute Children in this city, and also had charge of the large building on Staten Island in which yearly a very great number of boys are placed during the summer months. All of this work, and more, was effected by the aid of St. Joseph's Union, the membership due in which is only twenty five cents. The amount of good done by Father Drumgoole among the street Arabs and homeless boys of this city was beyond computation.

—The Congregational Club of Brooklyn, at its meeting on Monday of last week, discussed the subject of church union. Dr. Behrends, Dr. Storrs, Dr. Backus, and others argued the question. Dr. Storrs thought that there was a necessity for different sects, and, in his opinion, such necessity would exist for many years to come. The President, Mr. James Mitchell, said he was glad to be able to express the belief that the success of the Club was assured. The Rev. Mr Puddefoot, of the Home Missionary Society, told of missionary work in Michigan.

—The Church Club of this city, at a meeting last week, adopted a resolution favoring the present High License bill before the Legislature as the most practicable and reasonable measure yet advocated to place such restraints upon the traffic as the best interests of the public demand. A series of lectures is to be given at Christ Church, under the auspices of the Club, upon the History and Teachings of the Early Church as a Basis for the Reunion of Christendom. The speakers are to be Bishop Coxe, Dr. Richey, Dr. Joseph F. Garrison, of Philadelphia, Bishop Seymour, and Dr Egar.

—Dr. McCosh, it is understood, will preach the Princeton baccalaureate sermon Sunday, June 17, and Dr. Patton will preach in the evening. The next Tuesday, Dr. McCosh will deliver an address entitled "Twenty Years of Princeton College" Wednesday morning, June 20, the regular graduation exercises will come, and in the afternoon Dr. Patton will be inaugurated and deliver an address. A committee of the trustees has been appointed to arrange with Dr. McCosh for a continuance of his lectures in the college.

—Two elaborate stained-glass windows of great beauty have just been finished in this city. They are designed for Grace Church of Providence, R. I, and for the Church of the Redeemer at Bryn Mawr, Pa. The former is a memorial to Byron Smith, the latter a gift from Wayne MacVeagh and a memorial to his mother and his wife's mother. Both are made entirely of American glass, opalescent and mosaic, and both are exceedingly creditable and artistic specimens of this class of work. The windows were designed by Mr. Armstrong, of the firm of Maitland, Armstrong & Co, of this city, and were executed by that firm.

—It is a significant and encouraging sign to see colleges and theological seminaries take up for discussion practical problems of the day, such as those of pauperism and its treatment. Mr. Charles D. Kellogg, the General Secretary of the Charity Organization Society of this city, addressed the students of Princeton College on Tuesday of last week by special invitation on these questions. Dr. McCosh presided, and told the story about Dr. Chalmers's work in Glasgow, on which the Charity Organization methods are in part based.

—The New York Conference of the Methodist Episcopal Church opened its ninety-eighth session in Newburg, N. Y., on Wednesday of last week. Bishop E G. Andrews presided. About 250 members were present. The Rev. Dr. Miley was appointed to deliver a semi-centenary sermon on Methodism at the next annual Conference, when he will have finished his fifty years of ministry—thirty-three years as a pastor and seventeen as professor in Drew Theological Seminary. Elder Brice read his report of work done in the Conference, showing that since 1884 the church membership had been increased 634, the value of the church property had increased $208,000, and the missionary collection $5 000. The Rev. Dr. Hunt spoke of the difficulty in mission work in the Dakota Reservation. He spoke earnestly against the order of the authorities at Washington prohibiting the use of any but the English language on the reservation. He said the Bible had been translated in the Dakota language. He had appealed to President Cleveland to have the order rescinded, and the President had agreed to do it, but had not yet done so. He alleged that the order was in force to cripple the Methodist missions.

—The thirty-fifth annual meeting of the Newark (N. J.) Methodist Conference was held in the First Church in Hoboken last week, Bishop Fowler, of San Francisco, presiding.

—A new Congregational church is to be built by the Grove Street Church of East Orange, N J.

—The Congregational church of Allegheny City, Pa., the Rev. A. M. Hills, pastor, has just completed a new house of worship costing about $30,000.

—The pulpits of three of the vacant churches in Newark Presbytery are now supplied by their pastors-elect: the Third Church, Newark, by the Rev. A. Nelson Hollifield, D D, of St Louis, Mo.; First Church, Montclair, the Rev. William F. Junkin, D D., of Charleston, S C.; and the Westminster Church, Bloomfield, by the Rev. George A. Paull, of Delaware City, Del. They have come to assume the duties of their respective pastorates, and arrangements will be made for their installation at an early day.

—At the next monthly meeting of the American Institute of Christian Philosophy, which will be held on Thursday, April 5, Dr. Charles E. Knox, President of the German Theological School of Newark, will read a paper entitled "Quotations from the Old Testament in the Gospels."

—Services were held for the first time Sunday morning in the new Mount Morris Baptist Church, in Fifth Avenue near 126th Street, this city, which has been building during the past fourteen months. The services in connection with the opening of the church will continue for two weeks.

—A correspondent says that the South Congregational Church (the Rev. George E. Soper, pastor), which went out as a colony or secession from the Calvary Presbyterian Church, of Rochester, N, Y., has been much prospered. Special revival services are now in progress there, and they have purchased an eligible location in South Avenue, where they will build this season a larger and more attractive church, having disposed of their present edifice to a German congregation.

NEW ENGLAND.

—An interesting union service, somewhat patterned after that held last year at Pittsfield, Mass., was held on Good Friday in All Souls' Church, the Rev. R. Heber Newton, pastor, addresses on the last seven words of Jesus Christ being made by the Rev. Drs. Brown and Kittredge, Presbyterian; Dr. Armitage, Baptist; Drs. Lloyd and Abbott, Congregationalist; and Dr. Heber Newton, Episcopalian. The addresses were interspersed with singing.

—Secretary Judson Smith has just sailed for England on his way to Constantinople to be present at the annual meeting of the Western Turkey Mission in May. As the correspondence with the three missions in Asiatic Turkey has been committed to his hands, in order to relieve the senior Secretary, this visit will be exceedingly helpful to him in his future work. He expects to visit a few of the stations in the Western portion of the field, including Nicomedia, Brousa, Smyrna, and Marsovan, and plans to return via London, attending the great missionary conference there in June.

—The Rev. Dr. Greer, of Grace Church, Providence R. I., has recently decided to defer his final parting from his parish until about the first of June, when he will take charge of his new church, St. Bartholomew's in this city.

—The Rev. John Hall, D.D, delivered his final lecture before the students of the Yale Divinity School on March 29. The subject of the lecture was "The Present Condition of the Christian Churches." He said, among other things: "The religious press has become a gigantic power both in England and America, and has greatly aided the advancement of Christian literature. There are seven hundred weekly and serial religious publications, without counting the multitude of periodicals printed as Sunday-school helps. I think that there is more real intellect displayed in the religious than in the secular press, more sanctified intellect, more earnest, honest, and effective thoughts and writings."

—The New York East Methodist Conference meets in Middletown, Conn., this week, Bishop Foss presiding.

—The $8,000 debt of the Presbyterian church, St. Johnsbury, Vt., has been wiped out, leaving every church in town free from encumbrance.

—Interesting services were held in the Congregational church at Collinsville, Conn., March 27. A Congregational council welcomed to its denomination the "Swedish Evangelical Pilgrim Church" of that place. The church is received at its own earnest request, contains forty seven members, and a reading of its creed and constitution shows that its proper place is in Congregational ranks. Its pastor, the Rev. Charles E. Pohl was ordained by the council. He came from Sweden at the call of this congregation, and religion and temperance among the Swedes have been forwarded under his care. The church is maintained for the benefit of adult Swedes who need church services in their own language. Their children are to be trained in the Sunday-school of the regular Congregational church, and the two churches will form but one when the present good reasons for a separate organization cease to exist.

—The Boston "Herald" says that a short time ago the Rev. H. F. Titus, pastor of the Baptist church, Newton, tendered his resignation and stated that he was fitting himself to become a medical missionary and that, as his studies interfered with his church duties, he felt compelled to sever his connection with the church. He was engaged, however, to fill the pulpit until July 1, and has preached every Sunday. His sermons since his resignation tell why he commenced the study of medicine, the real reason for which, he avers, is the outcome of despair of ever finding any denomination that would be willing to undertake the New Testament ideals. On Sunday last he announced that he should not preach at the church again, and that he had withdrawn from all denominations, and hoped to form a church that would be willing to do the things of which he has preached in his recent sermons. Mr. Titus believes that the church should undertake to live as Jesus lived; that there should be no rich or poor among them; that they should give generously one to the other; that they should take care of each other better than Freemasons or any similar society; and that there should be no social distinctions among them.

THE WEST AND SOUTH.

—Last week the Rev. M. W. Montgomery, representing the Home Missionary Society of the Congregational church, addressed the United States Senate Committee on Territories in opposition to the admission of Utah and in favor of legislation to suppress the evils of Mormonism. He said the eleven million Protestants and six million Roman Catholics of the country are a unit in condemnation of Mormonism. They asked that Congress shall break the delusion under which the Mormon people live—the delusion that their church is stronger than the United States Government, that Christ will himself appear on earth and work a victory in their behalf. He favored the Utah Commission bill—or, if that could not be passed, then the Paddock bill, which vests the appointment of school officers in the hands of the Governor.

—The Rev. Dr. Joseph C. Price has not yet decided whether or not to accept the office of Minister to Liberia. He is reluctant to leave Livingstone College, Salisbury, N. C., of which he is President and to the interests of which he is much devoted.

—A newspaper dispatch from Charleston, S. C., says: "'The News and Courier' to-day published the views of eight clergymen, representing the Methodists, Baptists, Episcopalians, Unitarians, Presbyterians, Jews, and Roman Catholics, on the question, 'What is the fate of the heathen after death?' The Methodist, Episcopalian, Unitarian, Catholic, and Jew express the opinion held by Pius IX., that those who are invincibly ignorant of the truths revealed by Christ, or of the teaching of the true Church, and who faithfully observe the divine natural law, aided by the light of reason and the grace of God, may be saved. Dr. Thompson, Scotch Presbyterian, expressed the opinion that all who die without conversion, heathen or Christian, are damned. Dr. Brackett, Presbyterian, thought that the heathen will be judged by their own conscience, but doubts their salvation unless converted. Dr. Ford, Baptist, expressed the opinion that there was no salvation out of Christ, and that God has done enough to leave the heathen without excuse"

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—E. A. Chase, of the Hampden Church of Springfield, Mass., has resigned.

—Stephen W. Webb was installed as pastor of the church in South Hadley Falls, Mass., on March 27.

—Charles A Dickinson was installed as pastor of the Berkeley Street Church of Boston, Mass., last week. The sermon was preached by the Rev. George A. Gordon.

—G. H. Pratt, of Talcottville, Conn., has resigned.

—W. O Weeden has received a call from the church of Springfield, Vt.

—Webster Woodbury accepts a call from the church of Milford, Mass.

—J. Van Antwerp, of Alma, Mich., has resigned.

—J K. Thompson was ordained as a home missionary at Fitchburg, Mass., on March 21.

—C. H. Percival accepts a call to Racine, Wis.

—J. E. Courter, of Ford City, Kan., has resigned.

PRESBYTERIAN.

—J. W. Pratt died on March 24, at Louisville, Ky.

—J. T. Evans, of the Welsh Church of Chicago, Ill., has resigned.

—J. L. Lyons, D D., died in Jacksonville lately.

—C P. Taylor, of Conway Spring, Kan., died on March 6.

—J C. Chapman, of the First Reformed Presbyterian Church o Philadelphia, has resigned.

—George Scarlet has accepted a call to Reaville, N. J.

OTHER CHURCHES.

—B. W. Pennock accepts a call to the Unitarian church at Ware, Mass.

—A. P. Grist, of St. Mary's Church, Brooklyn, N. Y., is to become rector of St. John's Church (P. E.), Warehouse Point, Conn.

—A. V. Dinock, a noted Baptist preacher of Elizabeth, N. J., died recently.

—M. G. Todd, a leading Universalist minister, died suddenly at Mason City, Ia., recently.

—E. V Glover, pastor of the Baptist church, Alloway, N. J., has resigned and returned to Haddenfield.

—C. E. Woodcock has become rector of Christ Church (P. E.) of Ansonia, Conn.

—H. F. Pease, one of the oldest Methodist ministers of Connecticut, died in Norwalk last week.

Books and Authors.

BANNERMANN'S SCRIPTURE DOCTRINE OF THE CHURCH.[1]

The purpose of this handsome octavo is to describe the church as it is conceived in the Scriptural account of the successive periods of its formation. These periods are the Abrahamic, that from Abraham to the exile, the period of Christ's earthly life, the Hebrew-Christian and the Gentile-Christian. A distinct conception appears, according to our author, in increasing fullness through these epochs, and we are able to gather from his showing with considerable clearness what this conception is. While the work is rich in its suggestion of Scriptural truth, we might have wished that more uniformity had been observed in its method of survey. As it is, the reader is troubled with a continual change of point of view, to such degree that the track of his inquiry is always in danger of being lost. Each period is approached upon a different side, and the results of each successive examination are neither conformably nor otherwise well arranged. If the author has not failed to hold throughout the identity of the church clearly, the impression of it upon the reader's mind is, at least, feeble. The final product of the treatment is lack of such firm conception as is desirable, and might almost be said to be a blur. The book is, however, deeply evangelical in its spirit and impression. The author is acquainted with the best and latest learning on the subject. He has taken us into a most delightful field of study. Conquered with hard labor, as it must be if conquered at all, it will repay study by bringing the reader very closely into the heart of the history of Redemption.

It might be wished also that the writer's view had been more concentrated upon those works of the church which are essential, with less confusion of them with accidental features. The church as it appears in the time of Abraham, for example, has little perspective of background and foreground. The main constituent of its identity is not set forth in the front, and other things only in their organic relations thereto. If there was any reason, for instance, for mentioning the eldership in considering the middle Jewish period, as perhaps there was, that reason certainly does not justify the ratio of attention given to it. The eldership is not the core of the church of Joshua, the Judges, and the Kings, and deserves notice, not as being of its essence, but only as provisionally favorable to the fullness of that life which is essential. We cannot help attributing this in part to mistaking what is really the church in a typal stage for the church itself. The Abrahamic community, together with those before and after, served the office of a parable in working out for that time, but for subsequent times also, a life of the church of all time, larger and less conventional. The same may be said, in measure, of the Apostolic Church, both Jewish and Gentile. The patterns of the things in the heavens had to be so set forth in order that the heavenly things, all along and now, in larger mold and freer life, might more adequately enter into the apprehensions and be realized in the life of mankind. We must, therefore, if we would get the real mind of the Bible concerning the church, translate the language of the typal communities of Abraham, the Judges, David, and Jeremiah, and even of Paul and Peter, into its antitypal meaning, just as we translate the Aaronic priesthood and Canaan into Christ's priesthood and the believers' rest in their Lord on earth and in heaven. We think the author has not always had in mind the necessity of making this interpretation.

One result of this failure is the emphasis placed on the presbyterial feature. Grant, as no doubt we may, that in these preparatory stages the ordering of the Jehovistic community was the function of a body of elders; this does not compel the inference that in the underlying conception of the church the eldership is essential. This can be inferred only from something in the very spiritual life as making the eldership the outcome of a vital law. What hinders that such form of organization might be occasioned by some transient circumstances, such as the special character of the people or its being in a special stage of mental culture, to be superseded at length by a form wherein the individual has wider privilege of judgment and control? Why not suppose, if there be positive reason otherwise for believing it, that all the time of this initiatory training Providence had his eye upon a later period when this church of his fostering care, bursting the bands of an aristocratic leadership, should come forth into the peerage of the self-controlled sons of God? Is it impossible, finally, that the presbytery, as a preparatory stadium, is designative of an ordering in which Christ will control his people through the moral influence of spiritually endowed souls flowing out through the redeemed church, without the obtrusion of formal human elections and installments, in all the fluency of spontaneous organic life? Certainly the question of the eldership or the bishopric must be argued from other premises than the practice of the Jewish or the Apostolic church. We must not suppose the church to be essentially presbyterian because the sacred community of the Jews, earlier or later, was presbyterian.

The most doubtful form in which this failure to limit the inference from the typal stage of the church is found is in a certain narrowness in the very conception of the church. A false distinction often makes the visible church one thing and the invisible another. Much is lost to the significance of the church as well as to its rightful prestige in the estimates of men by such concessive language. There is no invisible church but the one that is visible, and there is no visible church but the *invisible* one which is, in virtue of having faith in Christ, the invisible. Whatever of the seeming church is not so in Christ is a parasitic growth upon the church, not being of the church at all, visible or invisible. The church is that body of persons through whose veins flows the current of spiritual life. We may speak of this church and of that church, and, conglomerating in thought all these churches, we may call the whole the church, for want of a better name; but it is a misleading name, and there is a vast and serious truth compromised under its use.

But we think that the author fails, in common with much current thinking, to apprehend what constitutes the visibleness of the church. In our view, our Lord did not intend any such prominence for the two sacraments. He would make them marks of visibleness in a symbolic way, but only as standing for what was more ultimately significant, and, so far as it was present, realized what they imported, and therefore made them of secondary importance. This underlying principle is identification with the divine kingdom in the completeness of life as character and conduct, between which no cleavage is possible. One of these cannot exist any more than it can be thought without the other. Both must be in the kingdom or both without it, and that is the church which, being invisible, is also visible in corresponding behavior. Either make the tree good and its fruit good, or else the tree corrupt and its fruit corrupt. The mark of the church visible is a life visible. Baptism and the Lord's Supper are unduly exaggerated as tests of church membership if insisted on as being essential to it while life is showing itself in behavior which comports with life.

Let us remember, the two sacraments serve another office, as vehicles of truth by which the Saviour is more fully realized by believers as Sanctifier and Redeemer, and so they are a most valuable means of divine influence, and can never wisely be deprived of their place in the observance of the church. It is in this view that they are put in the front of Biblical inculcation, and that Christian makes a serious mistake who neglects them. They are a part of the behavior which the believer, when truly instructed, will practice. But all the more may they easily be made too much of as designative of the church. We have even gone so far as to fall into the way of thinking that the church consists of those only who, either in the act of baptism or in connection with it, have joined themselves to some religious association, and afterwards, in such company, celebrate the Lord's Supper. The thing we wish to say is—and this is one of the most significant facts the evangelizing problem has to deal with—that the visible church is far from being bounded by the observance of the sacraments or any public membership in an organized Christian society. Mistakenly indeed, and, when possible to be otherwise, unwisely, the church visible is in no very small measure outside the sacraments and formal pledges and outside the so-called churches and so-called church. On this ground, as well as on his own, our author is wrong in thinking that the church was instituted first in Abraham and circumcision. It began with the first human being who, trusting penitently, however feebly, to the possible provision of divine fatherhood, began a life of filial obedience. Outside Israel and its special traditions there was no small multitude, of many climes, who, catching intimations of a Divine Person, relented under the influence of whatever intimations of mercy came to them, and, without knowledge of any initiatory rite, in parallel history with the Jewish people, though with unequal advantage, walked more or less worthily of the vocation wherewith in solitary places they were called, and therein were in the real fellowship of one visible church with them. All through the history of mankind there has existed this wider visible church over the earth, shining diffusively in the whole world's darkness. It is so in our own day. Not that we do not emphasize the obligation of forms which are of divine appointment and their exceeding helpfulness to the Christian life; they are of the well-being of the visible church, though not of its being. But it is of far more importance to identify in the enlightened consciousness of the church its true and far-reaching brotherhood, one beneath all rites in the unity of common inner and outer life in Christ Jesus.

The desirable course for us to pursue clearly seems to be to insist on making our line of cleavage inexorably and only between those who love and serve God and those who do not love and serve him, striving always to enlighten and persuade those who are separate from Christian societies concerning the claim association and ordinances have upon them, without implying, however, that they are other than mistaken members of the true visible church, drawing them to their place by the hand of brotherhood. The seeming forces of the world will in this way be so disintegrated as to reveal that much of what goes under that name is part, really, of the greatness of the church. With no whit of compromise, it will be much gained in that the true visible church is placed over upon its own side. Probably the result will be that the real enemies of God who are within the seeming church will, by the Ithuriel spear of a clarified standard, be forced to retire to their own camp. The division of the church within the pews and the church without the pews will cease to exist. Thus, in an important way, the ground will be cleared for action; the church will know who its real enemies are, *will know itself*, and the battle, exactly defined, will at length be waged under better auspices.

[1] *The Scripture Doctrine of the Church.* By the Rev. D. Douglas Bannermann. (New York: Scribner & Welford, $4.50.)

CONNECTICUT LABORERS—PAST AND PRESENT.[1]

Notwithstanding our deep regret that Professor Hadley was not reappointed Commissioner of Labor in Connecticut, we are compelled to recognize that Governor Lounsbury showed the greatest wisdom in the choice of his successor. The report prepared by Mr. Hotchkiss is almost invaluable to the student of labor problems, especially of American labor problems. The historical introduction gives the history of labor legislation in Connecticut from the very founding of the colony, and in the olden times this legislation was extremely interesting. Innumerable laws regarding prices, wages, the encouragement of industries and the protection of consumers, throw important light upon that part of the history of the colony which is really most important, since it most affected the lives of the mass of the people. In America, as in England, these old laws respecting wages were generally directed against the laborer. For instance, in 1641 we find the following:

"For as much as the Court hauing lately declared their apprehensions conserneing the excesse in wages amongst all sorts of artificers and workemen, hoping thereby men would haue bine a law vnto themselues, but finding litle reformation therein the said Court hath ordered that carpenters, masons, ... shall not take aboue 20d (40 cts.) for a dayes worke from the xth day of the month Xth of October, nor aboue 18d a day for the other parte of the yeare, and to work XI howers in the day, the summer tyme besides that which is spent in eateing and sleeping and IX howers in winter."

Singularly enough, at the same time that a day's work for a man was fixed by law at eleven hours, that for a steer was fixed at seven hours, indicating the difference in the way in which we care for the animals we own and the men we hire.

We regret exceedingly that lack of space forbids our following the development of this history down to the present day, but we urge all of our readers who can to secure copies of the report. Regarding the present status of the labor problem the report is entirely satisfactory. There has evidently been a conscientious and fair-minded attempt to secure the views of laborers as well as employers. It is curious to note the difficulties which the Commissioner encountered in these investigations. Laborers were afraid to send any communication to the Bureau for fear it would be looked upon with disfavor by employers. In some places they requested the Commissioners not to send letters in envelopes having the mark of the Bureau on them, and in other cases the Commissioner was asked to send letters to another post-office; and correspondents would walk considerable distances rather than run the risk of having it known even at the post-office that they had had any communication with the Bureau.

One of the most interesting features of the volume is a symposium giving the views of the President of a manufacturing company, a District Master Workman of the Knights of Labor, the President of a Land and Labor League, and two lawyers, one a lecturer in Yale University. All of these are well written and pointed. The Knight of Labor, the Hon. Thomas H. Kehoe, shows himself fully qualified to defend the views of his organization. Some of the points which he makes are remarkably shrewd and penetrating. For instance, in speaking of the attitude of the States toward labor, he says: "Were co-operative enterprises encouraged, assisted, and protected by the Government as manufacturers are by the tariff, as the banks are by use of the Nation's credit, or as railroads and other corporations are by land grants,

[1] *Third Annual Report of the Connecticut Bureau of Labor Statistics.* (Samuel M. Hotchkiss, Commissioner, Hartford, Conn.)

there would be some hope of reorganizing industry upon a basis that would harmonize the conflicting interests of employer and employee." The volume concludes with statistics regarding the success of strikes and lockouts during the past seven years. Altogether the report is interesting reading, and an invaluable book of reference. We only regret that the copy sent us is bound in paper and not in cloth.

The United States of Yesterday and To-morrow. By William Barrows, D D. (Boston: Roberts Brothers.) Mr. Mark Twain, in his novel entitled the "Paper City," represents the projector of the metropolis enthusiastically spreading before a group of prospective buyers a map of the district, and explaining how his own town was "the center of an area which had a diameter of a hundred miles." A Yankee standing by interrupted with the remark that the same thing might be said of any other town. But the land agent overwhelmed the objector with the caustic remark, "You men from narrow New England have no idea of the boundless capacity of the mighty West." Mr. Barrows's book has a similar teaching. It is adapted to show the men of New England that they have no conception of the greatness of the West. Mr. Barrows begins by supposing Texas to be a circular lake and France a circular island, and tells how the island could be anchored centrally in the lake out of sight of land, twenty-two miles from any point on the encircling shore. This is but one of innumerable graphic statements in which he indicates how big we are and how fast we are growing. Unfortunately, the country has already been told of its greatness in so many ways that it is difficult for a writer to find any new expressions which will startle the mind, which has become fairly callous to startling statements of this description. But Mr. Barrows does well the work which he sets out to do. His book contains a great deal of historical information and a great many facts, always interesting, regarding life in the West. Interest is his first object, and instruction second. He will tell any fact which is calculated to stimulate the attention of a popular audience. In describing the immense ranches of Texas, for instance, and telling of the cattle queen who manages her 40,000 cattle on 200,000 acres of land, he mentions that she has married a Methodist minister with seven children, whose "health failed" him shortly after taking his new charge, and he felt obliged to quit preaching and go into politics. Intermingled with trivial anecdote like this, the book contains considerable historical information.

We have received from Harper & Brothers the fifth and sixth volumes of A. W. Kinglake's great work, *The Invasion of the Crimea*. Mr. Kinglake is an author who is not to be hurried in his work, and, as with Bancroft's "History of the United States," the volumes of this *magnum opus* have appeared at intervals of years, the first having been issued exactly twenty years ago. But the time has not been wasted by the author; there is continuous proof of his patient research, accurate acquaintance with the details of the subject, and comprehensiveness of view over the entire field. In style the author is correct and concise; though never ornate, he can, on occasion, rise to a forcibly and eloquently graphic manner that reminds one at times of Mr. Francis Parkman. These volumes cover the period from "the morrow of Inkerman" to the death of Lord Raglan. Mr. Kinglake enters minutely—too minutely, we think, for the general reader—into every question of policy, every chance neglected, every mistaken maneuver. As in previous volumes, he is a warm defender of Lord Raglan, and transfers from Raglan's to Pelissier's shoulders the moral responsibility of the terrible blunder of assaulting the Russian works without first reducing their fire by persistent bombardment. That this mistake was not ultimately fatal to the cause of the Allies was chiefly due, Mr. Kinglake believes, to the wounding of the great strategist Todleben, the master-mind of the defense. With the death of Lord Raglan the author reaches his self-imposed limit, though not, of course, the end of the war. The period treated is that in which the English forces appeared to the greatest advantage, and the record of soldiers' courage is here contrasted with the recklessness and blundering of officials and politicians in a striking and effective way. For the time treated there can be no doubt that Mr. Kinglake's work will be the permanent and accepted authority.

The Manual Training School. By C. M. Woodward, A.B., Ph.D. (Boston: D. C. Heath & Co.) This book presents a full statement of the aims, methods, and results of manual training as pursued in the Manual Training School in St. Louis, Mo., and contains descriptions, with figured drawings, of the shop exercises in woods and metals. In the main it is designed for teachers, but the general public will be interested by the chapters devoted to the results which have been secured by the St. Louis school. Mr. Woodward has collected statistics regarding the business success made by the graduates. He finds that the average wages of those who graduated in 1883, and who are now generally about twenty one years of age, are sixty-eight dollars a month, and their positions are generally better than those of other young men similarly employed. One boy, for instance, writes: "I usually get the work out of the ordinary line;" and Mr. Woodward says the employers uniformly speak of the readiness with which the graduates of the school can take hold of different kinds of work. The volume before us contains some addresses on general educational subjects, but here, unfortunately, the writer forgets that education is not a science, but is an art. Instead, therefore, of giving significant bits of experience, he urges such obvious truths as that we should "open new windows, develop many-sidedness;" "beware of training the powers of attention by too much schooling;" "beware of overtaxing the mind by too many and too difficult subjects," etc., etc. No one will try to controvert these propositions, but no one is much wiser for having heard them reiterated.

Christianity and Evolution: Modern Problems of the Faith. (New York: Thomas Whittaker.) This volume of the "Symposiums" is of unusual value to those who wish to adjust their way of holding truth to the present-day environment. The several papers appeared in the pages of the "Homiletical Magazine," and were widely read and criticised at the time—the years 1886-87. The subject is extremely tempting, and the pages of this volume are richly suggestive: we could gladly launch out into many words upon the topics of the several essays. There is, as must be expected, some unevenness and some minor contradictions apparent as we turn over the leaves. The article upon "Evolution and the Christian Doctrine of the Incarnation" shows originality and ingenuity. "Evolution and the Problem of Evil" follows the main line traced by Henslow in 1873. "Biogenesis" takes up Professor Drummond's lead. But in all cases we reckon this to be a valuable volume for the preacher and the intelligent student.

The Rev. Walter Baxendale has compiled, and Thomas Whittaker, of this city, publishes, a volume of about seven hundred large pages with the title *Dictionary of Anecdote, Incident, and Illustrative, Fact* with over six thousand stories, sayings, and incidents intended for occasional use by preachers, lecturers, and writers. There must, of course, be a certain quantity of chaff in so large a gleaning, and it must be admitted that one cannot read many pages without finding an anecdote that is either flat, stale, or unprofitable. Yet the bulk of the illustrations are of a kind to aid in demonstrating the truth of Bolingbroke's assertion that "abstract or general propositions, though never so true, appear obscure or doubtful to us, very often, till they are explained by examples." The citations seem to have been sought for over a large field; they are carefully and intelligently classified and arranged, and there is no doubt that the book will serve a useful purpose. ($3 50.)

Black Ice. By A. W. Tourgée. (New York: Fords, Howard & Hulbert. $1.25.) Judge Tourgée's tales are still, we are assured, welcomed by a large and pleased audience. To say that the present story equals his earlier novels in power would be an exaggeration, yet it has a story-interest of its own, brings before the reader several types of original people, and is a cheerful record of village life in winter time. There is little, however, of the nervous, terse style, the rapidity of action, and the intense passion that made "A Fool's Errand" almost an "Uncle Tom's Cabin" in popular esteem.

The twelfth and thirteenth volumes of the English *Dictionary of National Biography*, of which we have so often spoken in praise of its accuracy and careful editing, have just reached us. They carry the work on from Couder to Damer only. Of the more important articles "Cranmer" is treated by James Gairdner, "Cromwell" by C H Firth, "Cooper" (first Earl of Shaftesbury) by Osmund Airy, and "Cowper" by the editor, Leslie Stephen.

One of the cheapest publications of its kind which has ever been issued is *Alden's Home Atlas of the World* (New York: John B. Alden), a quarto, with something like a hundred well-printed maps, and also with an index of over five thousand cities, rivers and mountains throughout the world. The maps are well printed on paper of good weight and tone, and for its price the Alden atlas is an extremely cheap publication.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co., Boston, send us an interesting illustrated volume of *Irish Wonders, Popular Tales as Told by the People*, by D. R. McAnally, Jr., with illustrations by H R Heaton; Mr. Theodore Roosevelt's *Life of Gouverneur Morris* is an excellent addition to the American Statesmen Series ——Macmillan & Co., New York, have issued Volumes XII. and XIII. of the *Dictionary of National Biography;* Mrs. Molesworth, who has written so charmingly for children, ventures into a new field in her *Four Ghost Stories.*——Lee & Shepard, Boston, have brought out in their "Series of Classics for Home and School" a new edition of Mrs. Horace Mann's *Flower People, the Seven Little Sisters who Live on the Round Ball that Floats in the Air*, by Jane Andrews, and *A Kiss for a Blow*, by Henry C. Wright; *First Steps with American and British Authors*, by Albert F. Blaisdell, is intended to serve as the basis of a regular course of study in English Literature; *Chips from the Teacher's Workshop*, by L. R. Klemm, contains a large number of short articles on educational topics; Curtis Guild's *Prince and Muscovites, or the Studies of Two Empires* is the third volume of travels abroad from the hand of the editor of the Boston "Commercial Bulletin."——Richard Whiteing's new volume on *The Island, or the Adventures of a Person of Quality* is a very original social study in romance form ——The Publishing House of the Methodist Episcopal Church, South, sends us the first volume of a work on *Systematic Theology*, a complete body of Wesleyan and Arminian divinity, by the late Rev. Dr. T. O. Summers.——From Longmans, Green & Co., New York, we have D. G. Thompson's work on the *Religious Sentiments of the Human Mind.* Mr. Thompson is the author of a very interesting work on the "Problem of Evil," recently reviewed in these columns. ——A. C. Armstrong & Son, New York, publish an important work in Dr. Stuckenburg's *Introduction to the Study of Philosophy; The Letters of Charles Lamb*, edited, with introduction and notes, by Alfred Ainger, fill two tasteful volumes and complete the publication of the best edition of Lamb's works which has yet been issued, an edition which is likely to be final.——Roberts Brothers, Boston, have put their imprint on a translation of Renan's new work, *The History of the People of Israel to the Time of King David;* Charlotte M Yonge's *Life of Hannah More* is the latest addition to the "Famous Women" Series; the *Early Life of Samuel Rogers*, by P. W. Clayden, covers the first forty years of the poet's life, and ends with his settlement in St. James's Place.——From Thomas Whittaker, New York, we have received a volume of sermons by Canon Liddon; James Baldwin Brown's *The Risen Christ, the King of Men;* and *Five Discourses on Future Punishment*, by the Rev Cameron Mann.

LITERARY NOTES.

—The fifth part of Professor Child's unequaled edition of English and Scottish ballads will soon be published by Houghton, Mifflin & Co.

—The sermon preached by Dr. Cyrus Bartol on Alcott has been printed in pamphlet form, and is for sale by Roberts Brothers, Boston.

—Ruskin, in a note to the London "Times," declares that he knows nearly all of "Pick wick" by heart, and that he loves Dickens "with every bit of his heart."

—The handsome new library edition of the Besant and Besant Rice novels will be published here by Dodd & Mead. The publication will begin immediately.

—Dodd, Mead & Company announce for immediate publication a new story by Amelia E. Barr, the title of which will be "Master of His Fate," a story of the West Riding of Yorkshire.

—With a view to encouraging the study of the Shan language, the Government of India has sanctioned the grant of rewards up to five hundred rupees to officers and soldiers, European and native, for passing examinations in this language.

—It is reported that the health of M. Taine is far from good. He is suffering from overwork, and his physician has ordered him to suspend his literary labors. His many admirers will hope that he may be enabled, after a period of repose, to resume and finish his "History of the French Revolution."

—The tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for Biblical learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

—We have received Volume IV. of "The Forum," which is in no way inferior to its predecessors. To many of the articles we have referred from time to time as they appeared. The table of contents shows a long list of distinguished writers and publicists; and the topics treated are those in closest relation to modern thought and progress.

—Printed matter is measured by "ems," the letter "m" being the unit. The following compilation is by Professor A. P. Lyon: The Bible contains 3,500 000 "ems," Webster's Dictionary 20,000,000, Chambers's Encyclopædia 58 000,000, Johnson's Cyclopædia 56 000,000, Appleton's Cyclopædia 60,000,000, and Encyclopædia Britannica 140,000 000 "ems."

—The library collected by the late Mr. Cotter Morison comprises about 7,000 volumes. The will directs that George Meredith and John Morley be allowed to select at their own discretion one hundred volumes each from the collection. This has been made the basis for a story that the entire library had been left to two of Mr. Morison's oldest and most esteemed friends.

—The report of the Second Convention of Christian Workers, held in this city last September, has just been printed in full in pamphlet form. As our readers will remember, we devoted considerable space at the time of the meeting to an account of some of the papers there read, and regarded the Convention as one of the most important and practically successful of the year. This pamphlet contains in full many addresses by men of note on timely and pressing topics. It may be obtained from the Secretary the Rev. John C. Collins, New Haven, Conn.

—In the April "Scribner's" Dr. Henry M. Field's picturesque and interesting article on Gibraltar, the conclusion of Mr. Ropes's accurate and thoroughly studied account of the Waterloo campaign, and Mr. W. P. P. Longfellow's paper on "The Greek Vase" are all remarkably well illustrated. The serial by Mr. Stimson is generally regarded, we think, as, on the whole, the strongest continued story this periodical has yet printed. As to Mr. Stevenson's "Pulvis et Umbra," we are compelled, with some reservations, to join with Mr. Stoddard ("Mail and Express") in saying, "It is the most dreary bit of reading, the most disheartening piece of agnosticism, the most awful arraignment of Life, and Death, and the Universe, that we ever remember to have read. . . . That 'Pulvis et Umbra' is well written goes without saying; but was it well, is it well, to write, or say, or think even, such dreary, such dreadful things?'

—"On the Writing of Novels"—the leading article in "The Critic" of March 24—contains the answers of twenty-five American novelists to the question, "Must an author be moved himself in order to excite emotion in his readers?" The most interesting thing about the opinions expressed is the variety of views they disclose. Some of the romance-writers answer with an emphatic "Yes" (Mark Twain is the only one who rigidly confines himself to this monosyllabic reply); others say "No," just as emphatically but at greater length; and a dozen intermediate views are more or less ingeniously supported. Among the names signed to these letters are such familiar ones as those of T. B. Aldrich, Miss Baylor, Wm. H. Bishop, Professor Boyesen, Mrs. Burnett, George W. Cable, S. L. Clemens, Dr. Eggleston, Robert Grant, Dr. E. E. Hale, Julian Hawthorne, Colonel R. M. Johnston, George P. Lathrop, Howard Pyle, Amélie Rives, Frank R. Stockton, J. T. Trowbridge, and Miss Woolson.

TEMPERANCE NEWS.

THE NEW JERSEY LAW—THE WHOLE TRUTH.

We are glad to publish this letter. While most of our exchanges are thoroughly partisan upon this question, and advocate their opinions as much by the news which they suppress as by the arguments which they advance, it is impossible for us to escape the occasional publication of partial truth:

Editors Christian Union:

In your issue of March 8 you say:

"The entire State of New Jersey is henceforth to have at least one day of prohibition. Under the new Option License law, the saloon-keeper against whom *three citizens* shall complain that he is guilty of Sunday selling or similar offenses must appear before the court and show cause why his license should not be revoked. The decision vests absolutely in the judge. Formerly such cases had to be brought before a jury, and could be delayed and appealed indefinitely, even when the jury decided against the liquor dealer. The saloon keepers of the State are as much concerned over this provision as over that granting county option. The high license feature arouses no serious objection."

Why not state the *whole truth?* You are probably aware that if the saloon-keeper is acquitted the "three citizens" pay the costs of the court. Do you suppose any three sane men will take such risks as that while judges are so influenced by political considerations as at present? In some rare instances it might be a safe thing to do, but it would certainly not be in such a county as Hudson, for instance, as the non-success of the various Law and Order Leagues in that line demonstrates. G.

The criticism made in the letter above is an important one, and we are glad to print it. In the "Voice" of last week we find still another criticism of the New Jersey law which is perfectly just, and we are also glad to print it. This criticism is to the effect that in the counties which vote "no license" the penalty attached to the sale of liquor is not to exceed $200, and may at the discretion of the judge be fixed as low as five dollars. If this be true, then the framers of the bill have not granted the local optionists as much as was at first supposed. For our part, we do not believe in punishing simply by fines the violations of the liquor laws. There is no reason why these law-breakers as well as any others should not be punished by imprisonment. The whole system of fines is thoroughly undemocratic, since it affords to the well to-do an opportunity of escaping punishment. Dealers can simply add their probable fines to the price of their liquors, and so charge it up to their customers. When the violation of the law is punished by imprisonment, the law inspires a much more wholesome respect. The punishment is real. The offender cannot hire a substitute.

There are other criticisms which the "Voice" makes against the New Jersey law which are not so strong. One is to the effect that since the license fee required ranges from $100 to $350 a year, it will in no way restrict even the number of the saloons. The "Voice" ridicules these fees with the following bit of irony:

"What a dreadful blow it will be to the saloons of New Jersey to have to pay from *two cents to five cents a day* for their privilege of existence! No wonder the rummies are represented by our Republican exchanges as gnashing their teeth in despair. From two cents to five cents a day! Hurrah! What a victory!"

For our part, we fail to understand the arithmetic upon which this irony is based. According to most text-books upon this branch, five cents a day would make about $15 a year instead of $350.

The new law in New Jersey is not all that could be wished. But it certainly was a great advance over any previous statute. The pledges which the party made in the last campaign were redeemed, and it is the duty of all temperance people to unite in making the most of the opportunity which is granted them to establish local self-government instead of local saloon government.

REASONS FOR A NATIONAL PROHIBITION PARTY.

AN ANSWER TO MR. STECKEL.

[Mr. Steckel's argument against a National Prohibition party was briefly as follows: The liquor question cannot remain under the joint jurisdiction of the State and Federal Government. If control is transferred to the Federal Government, local control ends. This would necessitate a National police or constabulary for every city, village, yes, country region even, where a grog shop could be started in the entire Nation. In other words, the United States would have to have command of the local police force. Would any State seriously entertain the proposition of transferring such sweeping powers to the National Government?—EDS. C. U.]

In a recent number of The Christian Union, Amos Steckel, of Bloomfield, Iowa, who confesses himself to be a "Pharisee of the Pharisees on the duty of the legal prohibition of the saloons," asks: "I would like to know what the National Prohibition movement is for." In an editorial note added are these words: "This is a good question strongly put. Can any advocate of National prohibition send an answer equally good?"

I have waited that an abler pen than mine might answer, but, having seen no answer in the columns of the Union, I venture to state briefly some of the reasons that led me from the position now held by Mr. Steckel to become a firm believer in National Prohibition by a National Prohibition party. The liquor traffic is so powerful and so strongly intrenched that its overthrow is a herculean task. We believe that legal prohibition can be made effective only by officials in sympathy with it, elected and supported by a party pledged to that principle. This means a State Prohibition party; and a State party without a corresponding National party is an anomaly in American politics.

1 The President, with consent of the Senate, appoints the judges of the National Courts. The National Courts decide upon the constitutionality of appealed liquor cases.

2 Congress has the power to appoint a Commission of Inquiry into the alcoholic liquor traffic. The findings of such a commission would be of untold value to the cause of temperance, as furnishing reliable data. The liquor interests prevent Congress from appointing such a commission, although attempts have been frequently made to obtain such a commission.

3 Congress makes laws regarding imports. Liquor is imported into Maine and sold in original packages, and State laws are powerless to prevent. Senator Frye has frequently introduced a bill to prevent the same.

4 Congress makes inter-State commerce laws. Prohibition States cannot prevent liquor from being transmitted across their borders, and when this transmission occurs, much liquor can easily be dropped on the way.

5 The National Government controls the District of Columbia. A bill for prohibition in the District of Columbia finds no favor with the Senate Committee.

6. The Territories—soon to become populous States—are under the control of the National Government. The evil of polygamy in the Territories invokes and receives National legislation. Should not its twin evil, the saloon, be legislated out of the Territories by Congress?

7 The National Government taxes all liquor manufactured, and thus recognizes its manufacture as a legitimate industry. Very few dare to sell liquor without a United States license. They fear the power of the National Government. Yet the same dealers will defy State prohibitory laws. Does not the sanction of the Federal permit morally (though not legally) nullify the strength of a State prohibitory law?

8. The liquor interests regard National legislation to be of sufficient importance to keep an attorney at Washington, at a salary of $3 000, to watch and control legislation. The temperance interests are represented by a member of the Woman's Christian Temperance Union, whose services are unpaid.

9. Voting on issues is at first more important than electing party candidates. The thrusting of the prohibition issue into National politics in 1884 by the National Prohibition party has caused a widespread agitation. No public question, except the tariff, occupies the public mind so fully as the solution of the liquor problem. The results of this agitation cannot be otherwise than salutary. To arouse public attention is to take a long stride forward.

10 A party advocating prohibition in some States and license in other States is necessarily crippled as a Prohibition party in Prohibition States. Said Salmon P. Chase in 1850: "The Whig party can't oppose slavery because the party needs the votes of the border States in order to carry elections."

11. The liquor interests have powerful National organizations. They must be opposed by a strong National political organization.

In local option fights, as at Atlanta, and in State constitutional amendment contests, as in Texas, Tennessee, and Michigan, the liquor forces concentrate their power. The Prohibition forces suffer from lack of a compact, permanent, and National organization. When the engagement become general along the whole line, the forces of the enemy will be more easily conquered.

12 A new issue is needed in National politics. A moral issue attracts and arouses the enthusiasm of the best elements. A moral issue has cohesive power. National Prohibition furnishes such an issue.

A new issue will reorganize parties on new lines. Now is the most favorable time for such a reorganization. The tariff is the only pretended issue between the old parties. The leaders of the Democratic party bring into Congress two separate bills. The Republican leaders are agreed only to oppose. A party built upon prohibition would unite the best elements of North and South, banish all sectional issues, secure to the colored voter his full rights, and free our politics from the domination of the rum power.

No other interest would suffer while this question is being settled. What patriot would not feel as safe with General Clinton B. Fisk in the President's chair as Grover Cleveland or James G. Blaine?

13. Provided that under the existing state of things all but five States enacted prohibitory laws, in these five States the distilleries and breweries would be collected and send their products with more or less freedom into prohibition States. National interests would be seriously affected.

It is the duty of the States to delegate to the National Government those powers which the Government can use more effectively than the States. The control of this National traffic and National menace seems to me to be one of those powers best delegated. A constitutional amendment was needed to abolish slavery and secure civil rights.

Was slavery an institution more dangerous and more gigantic than is the liquor traffic?

While these answers may not be as "good as the question," they are submitted for serious consideration.

H. S. COWELL.

ASHBURNHAM, Mass.

MUSIC AND ART.

If that group of great French painters known as "the demigods of 1830" could awaken from their long sleep and attend a New York picture auction of their works, it cannot be doubted that they would be almost as much surprised as would be Shakespeare or Bacon over the doings of the cryptographic Donnelly. During their lives they were slurred, depreciated, neglected, but to-day they are ranked above all others in the world of art. Fancy a Millet selling at $40 000, a Troyon at $26 000, a Corot at $15 000, and Dozens Rousseaus, Fromentins, and Decamps in proportion! Yet these are the prices brought at recent picture sales in New York, and each year the prices go higher. The Spencer collection of sixty-eight pictures sold recently for $384 000. And now once more a group of one hundred and eighty pictures belonging to Mr. Chapman, of Brooklyn, are put upon exhibition at the American Art Galleries, and are shortly to be auctioned off. The collection embraces many examples of the men most sought after by connoisseurs. For instance, there are eleven pictures by that long-neglected genius George Michel, whom we have come to look upon as the great poet-painter of the storm; eleven examples of Diaz, including both figures and landscapes; seven Rousseaus, several of them of exceptional strength; and four or five pictures each by Millet, Corot, Troyon, Daubigny, and Dupre. Though there are some few examples of English and German art, the collection favors the art of France, and includes almost all the great men from the beginning of Romanticism to the present day. Delaroche, the master of Millet; Bertin, the master of Corot; Decamps and Marilhat, those who first painted Eastern life; Vollon, the painter's painter; Fortuny, that Euphorion of art who dazzled all Europe and died in the midst of his splendor; Regnault, the pride of the Beaux Arts, killed at twenty-seven in the siege of Paris; Courbet, the revolutionist who tore down the Column Vendôme; even Sarah Bernhardt the great actress—are all here. And here, too, are examples of the coming men. Leroille, whose "Organ Rehearsal" at the Metropolitan Museum is so well known, appears in a most important example called the "Close of Day;" Lepine in a charming atmospheric street scene; Lemaire, Pelouse, and Rudell in wood interiors, Damoye in gray landscapes. The cattle painters Jacque and Van Marcke, Mauve, the Dutchman, and Wiggins, the American, are seen at their best, while the flower painters Ribot and Roble appear in brilliant pieces of color.

Felix O. C. Darley, the celebrated designer and illustrator, died suddenly at his home in Claymont, Del., last week, presumably of heart disease. He was born in Philadelphia on June 23 1822. From the age of eighteen he was a professional artist. After engagements with some large publishing houses in Philadelphia, he removed in 1848 to this city to illustrate Irving's works for the American Art Union, and produced several series of designs for the "Sketch Book," "Rip Van Winkle," the "Knickerbocker History of New York," the "Life of Washington," etc. Before this he had illustrated some of William Gilmore Simms's novels, and completed his outline drawings to Judd's "Margaret," although these last were not published until 1856, when they gave him a very high reputation. He declined overtures to go to London, and not long afterward began his series of 500 illustrations for thirty-two volumes of Cooper's novels. Mr. Darley executed a number of water-color paintings, and designed a number of the scenes and vignettes for the United States Treasury notes. In 1868, after living four years in Europe, he published "Sketches Abroad with Pen and Pencil," a work which received favorable criticism. Still higher praise was given to his series of twelve "Compositions in Outline from Hawthorne's 'Scarlet Letter,'" which appeared in 1879. Mr. Darley was much esteemed for his personal character as well as his artistic abilities. He was a member of the Artists' Fund Society, the National Academy of Design, and the American Water-Color Society.

THE ADIRONDACK FORESTS IN DANGER.

The preservation of the Adirondack forests is a matter of national importance. Their destruction will work injury far beyond the limits of the State of New York. One of the principal commercial rivers of the world depends upon these forests for its existence; their value as a health resort for people from all parts of the United States is incalculable. Their preservation, therefore, is a matter which concerns the whole country.

Never have these forests been threatened with such danger as now menaces them from every side. Railroads are being built or are about to be built into the wilderness in every direction. The promoters of the Schenectady & Ogdensburg Railroad Company propose to build a line this summer, directly through the heart of the Adirondacks, to serve as a feeder for the Canadian Pacific and bring that road into direct connection with New York and Boston. The Chateaugay Railroad Company is extending its line into the forest. Last year it had reached the shores of Loon Lake; now it has been carried to Saranac Lake. Its last station is only eight miles from Lake Placid and within six miles of Paul Smith's, upon St. Regis Lake. Adirondack Lodge, one of the wildest and most picturesque spots in the whole region, is now but fifteen miles distant from the railroad. The Northern Adirondack Railroad has penetrated through the forest almost as far south as Paul Smith's. Another road runs from Carthage, in Jefferson County, into the forest region. It has recently been carried to Jayville, in St. Lawrence County, and a further extension is proposed.

The building of railroads through a forest in this country means its extermination. This is particularly true of the Adirondack forest. Its escape from extermination in the past is due to the single fact that the hard woods of which it is principally composed could not be got to market from lack of transportation. If transportation is furnished, it is merely a question of time when every tree will be consumed in the saw-mill, the paper factory, and the charcoal furnace. Railroads will increase, too, the number of fires in the forest, and thus hasten its extermination.

There is but one way to save what now remains of the Adirondack forest. The enactment of a law which shall prohibit the location of any railroad under any circumstances upon the State lands, which are widely scattered through the entire region, will prevent its ruin. No other measure less sweeping in its restrictions can accomplish this.

The actual condition of the Adirondack forests and the doings of the Forest Commissioners during the three years they have held office need investigation. The public cannot afford indifference in this matter. Too much is at stake. The commercial and sanatory interests involved in the protection of these forests are too great to allow them to remain the prey of designing politicians and speculators.

A few years ago the concerted action of the press of the State roused public attention to the importance of preserving the Adirondack forests and the rivers which flow from them, and made the passage of forest laws and the appointment of a Forest Commission possible. The laws were rendered inadequate, and the people were cheated by politicians and speculators, who secured the appointment of an improper Commission. The result has been disastrous, and never in the history of the State has the danger to the forests been so real and imminent as it is to-day. The public must be enlightened and aroused to active interest in the matter; and the concerted and energetic action of the press of the whole country can alone accomplish this.—[Garden and Forest.

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UNION SERVICES IN PHILADELPHIA.

A CHURCH unity meeting was held in the Philadelphia First Baptist Church on Good Friday. Representative clergymen were present from Baptist, Episcopal, Presbyterian, Methodist, and Lutheran churches. The church was crowded with people belonging to many churches, and the whole spirit of the occasion was of that "brotherly love" from which the city takes its name. The Rev. George Dana Boardman, D.D., presided, and, after hearty congregational singing and the reading of the Apostles' Creed in concert, Dr. Boardman made the address of the day on the subject of Church Union. He said, among other things:

"A unit is a single one. A unity is a combination of several different ones. A unity implies the subordination of various parts to a common end. Separate blocks in a stoneyard are not a unity, but fix them together and you have one. The Church of God is the grandest instance of unity. The relation between Christ and his people is relation as real, as actual, as between the head and the hand, between the eye and the ear, of the human body. Is this church unity desirable? Is this church unity practicable? If it is both practicable and desirable, the question is, how can it be procured? Church unity has been, in a measure, foreshadowed in the Scriptures. The great Apostle to the Gentiles declared that in the new society there were no Jews, no Romans, but all were one in Christ Jesus. Even the blessed Shepherd himself prophesied that the day was coming when there shall be but one flock of sheep, as there was but one Shepherd. The last prayer that our Lord Jesus engaged in for us while on earth was that we might all be perfected more.

"How shall we bring this much-to-be desired end about? Not by surrender of personal convictions. If there is a responsibility, it is that which every one has for his own personal moral convictions. A man who is willing to surrender his own personal convictions for the sake of living in unity with others is a man whose personal convictions are not worth surrendering. Let us co operate with others as the eye co-operates with the hand, holding on to our own personal convictions. Not compromise, but comprehension—that is the secret of church unity. Let us maximize the various points in which we agree, and minimize the points in which we differ; so shall we solve the great problem of ecclesiastical unity. In the church of the future all will be high churchmen, because all will be true to God; all will be low churchmen, because all will be true to man; and all will be broad churchmen, because all will be true to both God and man. Let us manifest to the world that the church at bottom is really a unit."

The concluding prayer was read by Bishop Whitaker.

The same evening a large congregation attended the last of the union evangelistic services in the Central Congregational Church, Eighteenth and Green Streets. The Rev. Dr. Tiffany preached an eloquent sermon on the crucifixion.

Who would think of calling deaf men by beating a drum. Yet this is exactly what is done in the institute for the deaf and dumb at Flint, Mich. With the drum resting on the floor and beaten in the usual way, everybody in the building is awakened in the morning. It is also used to call the boys from the playgrounds The teachers state that those who cannot hear at all feel the vibrations and answer the summons.

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An Irish recruit about to be inspected by Frederick the Great was told that he would be asked these questions: How old are you? How long have you been in the service? Are you content with your pay and rations? He prepared his answers accordingly. It so happened, however, that the King began with the second question: "How long have you been in the service?" Paddy glibly replied: "Twenty years." "Why," said the King, "how old are you?" "Six months." "Six months!' exclaimed the King; "surely either you or I must be mad." "Yes, both, your Majesty"—a confession scarcely anticipated by the royal examiner.

A good story is told of a general and his wife, resident in Ireland, who were constantly pestered by a beggar woman to whom they had been very generous. One morning, at the accustomed hour, when the lady was getting into her carriage, the old woman began: "Agh! my lady, success to yer ladyship, and success to yer honor's honor, this morning, of all the days in the year, for sure didn't I drame last night that her ladyship gave me a pound of tay, and yer honor gave me a pound of tobacco."

"But, my good woman," said the general, "do you not know that dreams always go by the rule of contrary?"

"Do they so, plase yer honor?" rejoined the old woman. "Then it must be yer honor that will give me the tay and her ladyship that will give me the tobacco."

While dealing with the Emerald Isle we may be allowed to quote several other equally witty and amusing replies, such as could only proceed from a warm-hearted son of Erin. It is said that when Sir Richard Steele was asked how it happened that his countrymen made so many bulls, he replied: "It is the effect of the climate, sir; if an Englishman were born in Ireland he would make as many." He was therefore—perhaps intentionally—guilty of making a bull while seeking to explain their origin.

Another Irishman was observed writing a letter in a very large hand, and when questioned as to why he employed such large characters, replied: "Arrah, dear an' isn't it to my poor mother I'm writing? An' she is so very deaf that I'm writing her a loud letter."

"Come down this instant!" said the boatswain to a mischievous son of Erin who had been idling in the round-top. "Come down, I say, and I'll give you a good dozen!" "Troth, sir, and I wouldn't come down if you'd give me two dozen." Another seafaring Irishman was engaged hauling a rope into a small boat, when the captain of the ship, who was on the poop, ordered him to "bear a hand." The captain then took a turn on deck, but on his return Barney was still working hard at the line. "Why haven't you reached the end yet?" cried the captain. "No, indeed, master; and, by my soul, I've been looking for the end till I am beginning to think it has got none. I do believe, sir, somebody has cut it off!"

Foote, on his return from a visit to Ireland, was asked if he had seen Cork. "No," he replied; but when I was in Dublin I saw a great many *drawings* of it." Pope, notwithstanding his diminutive and misshapen figure, is said to have been not a little susceptible of even personal vanity. One day he asked Swift what people thought of him in Ireland. "Why," said Swift, "they think that you are a very little man, but a very great poet." Pope instantly retorted: "And in England they think of you exactly the reverse."—[Chambers's Journal.

CHINESE SUPERSTITIONS.

A girl who is partaking of the last meal she is to eat in her father's house previous to her marriage sits at the table with her parents and brothers; but she must eat no more than half the bowl of rice set before her, else her departure will be followed by continual scarcity in the domicile she is leaving.

If a bride breaks the heel of her shoe in going from her father's to her husband's house, it is ominous of unhappiness in her new relations.

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A bride, while putting on her wedding garments, stands in a round, shallow basket. This conduces to her leading a placid, well-rounded life in her future home. After her departure from her father's door, her mother puts the basket over the mouth of the oven, to stop the mouths of all who would make adverse comment on her daughter, and then sits down before the kitchen range, that her peace and leisure may be duplicated in her daughter's life.

A bride must not, for four months after her marriage, enter any house in which there has recently been a death or a birth, for if she does so there will surely be a quarrel between her and the groom. If a young mother goes to see a bride, the visitor is looked upon as the cause of any calamity that may follow.—[Popular Science Monthly.

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A GERMAN'S VIEW.

To the Editors of The Christian Union:

ONE of the reasons why I like The Christian Union is the general excellence of its papers on the questions of the day and current political events. In the last number, however, I find one to which I take exception. I mean that relating to supposed intrigues against the new German Empress. The writer asserts that "there has been an intrigue to prevent the recent Crown Princess from ever becoming Empress of Germany," and that "at her instance the attendance of an eminent English surgeon has been called in, who insisted that the Crown Prince should not be subjected to the most extreme surgical operations, which would have endangered his life." "The present Emperor's disease afforded opportunity, which the enemies of the Empress have not been slow to use." These remarks imply that there has been a design to shorten the Crown Prince's life by surgical operation, and to have him die before his father, which was the only possible way of preventing the Princess from becoming Empress. To make unsubstantiated assertions implying such grave imputations, without strong proof, is unjust, ungenerous, and unchristian. A part of our daily press is entirely too sensational, and we are accustomed to see them engaged in wild speculations, but The Christian Union ought not to follow them in that respect.

The very suggestion implies three things.

First, that there was an object to be accomplished.

Secondly, that the German physicians, who are fully as eminent and skillful as their English colleague, were willing unnecessarily to endanger the Prince's life in order to help the plot.

Third, that there are interested parties whose aims would be furthered by putting the Crown Prince out of the way.

All this seems too preposterous to need refutation; but allow me to make a few additional remarks.

First, the recent Crown Princess, now Empress, is not a political factor, and never likely to be of political influence. Under the Hohenzollern *régime* women have hardly ever exerted any influence in shaping political events. The fact that she is said to be personally unpopular does not signify much. Neither the dowager Empress Augusta nor the wife of Prince William, the present Crown Princess, are any more popular than the daughter of Queen Victoria, while her husband is fairly idolized by the people, with whom "Unser Fritz" is a household word. To keep him out of the line of succession could only have one motive—that is, to help the plans of the war party, who are said to look at Prince William as their champion.

But, sir, you forget that the war party in Germany is not like the Russian or French war party, who want the war for personal aggrandizement, to retrieve national reputation, or to ward off internal complications. The war party in Germany—if it can be called a party—is composed of strongly religious men, pronouncedly so—men who will not lightly commence a war, but who see that it is inevitably coming, and would prefer it now merely because every additional month passing strengthens the position of the enemy and will make the struggle harder. They are men who are bound by every tie of loyalty and personal affection to the house of their recently deceased master; and to wrong that master's only son, even in thought, is too base an imputation to be hinted at.

Then there is Prince William, who is said to be haughty, ambitious, and eager for military renown. The truth is, the Prince is misrepresented. True, he is an enthusiastic soldier; but so was his grandfather, whom nobody charges now with a love for war. Nor does he seem to be unduly absorbed by military matters, because he has given repeated evidence of taking an active interest in other movements, among them in *religious* work.

That, sir, seems to be the secret of the antagonism which a large part of the Jewish infidel press of Germany bears to the young Prince. He is a Christian man, and has expressed his warm sympathy with aggressive Christian work, which the press takes as an indication of a reactionary spirit, while the religiously indifferent mind of his father seems to offer them greater prospect of liberal ideas. Americans do not seem to have the slightest conception of the spirit that rules the principal part of the German press.

Take the case of Court Preacher Stoecker as an example. The man is never spoken of except in sneering terms as the father of the anti-Jewish agitation, whereas the man is no more responsible for the excesses of that movement than was John Huss, the burned martyr of Prague, for the cruelties of the Hussites who chose to adopt his name. Stoecker merely asserted that the infidel press, controlled by Jewish capital and ruled by infidel Jewish writers, were responsible in a large measure for the spread of Socialism and popular discontent by having undermined the religious faith of the people.

The great work that the man has done and is yet doing in Berlin is never mentioned. You never hear how the man, when Socialism was rampant and the Kaiser had been fired at in 1878, went boldly into the meetings of the most dangerous classes, and single-handed, reasoned with them, founding a Christian Socialistic party; how he started the Berlin City Mission, supplying the city with chapels and missionaries, because the city government, ruled over by infidels and Jews, denied every petition for additional pastors and the building of churches; how he is zealously working for the improvement of the social condition of the poor: how he prints and distributes fifty thousand copies of free sermons every week among the common people. All these and other works of an earnest and indefatigable laborer in God's vineyard one never hears mentioned.

That Prince William attends the meetings of this much-abused man, that he spoke commendatory words in favor of his different movements, was a mortal offense in the eyes of the infidel people, and therefore he must be calumnied.

Let the religious press not be too eager to gobble such news; let us be fair, and judge a man, be he prince, preacher, or peasant, by his acts, and not by the insinuations of his enemies.

Very truly yours,

GEORGE R. WITTE.

NEW YORK CITY.

QUEER NOTIONS CONCERNING AMERICA.

A well-educated, middle aged Englishman told me that the reason our civil war lasted so long was that we had no military men in our country, and that a war carried on entirely by civilians could not proceed very rapidly. If any of you have ever seen an English atlas you will understand why it is difficult to get from it a good idea of America. We shall find in such an atlas full and complete maps of every European country and principality, a whole page being sometimes given to an island, or to a colony in Asia and Africa; but the entire United States, with sometimes the whole of North America besides, is crowded into a single map. Some of these are so small that the New England States are not large enough to contain their names, and are designated by letters, which refer to the names printed in an open part of the Atlantic Ocean. No wonder that the people who use these maps have a limited idea of our country. —[EX.

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WHY THE LEAVES TURN.

"Probably not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. "The common and old-fashioned idea is that all this red and golden glory we see now is caused by frosts. A true and scientific explanation of the causes of the coloring of leaves would necessitate a long and intricate discussion. Stated briefly and in proper language, those causes are these: The green matter in the tissue of a leaf is composed of two colors—red and blue. When the sap ceases to flow in the autumn, and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue, and to the varying conditions of climate, exposure, and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is the reason that our American autumns are so much more gorgeous than those of England. There are several things about leaves that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly.—[Exchange.

CURIOUS STATISTICS.

A recent speaker, says the "Christian Advocate," says that the negroes in this country have multiplied eight times in a century. As they have 7 000 000 now, in 1980 they will amount to 192 000 000. If they maintain the same relative rate of increase they will. The whites in ten years, by by births and in migration, have increased 30 per cent. At this rate there will be 800,000,000 whites and over 200,000,000 negroes—in all 1,000,000,000—in the United States in 1988. Who believes either of these statements? By that method one can prove that the Methodist Episcopal Church will soon have more communicants than the world will contain people. Last year it gained 5 per cent. net. This rate will double its membership every fourteen years. Hence, in 1902 it will have 4 000 000; in 1916 8 000 000; in 1930 16 000 000; in 1944 32 000 000; in 1958, 64 000 000; in 1972, 128, 000 000, and so, doubling every fourteen years, in the year 2084, less than 200 years from the present date, there will be 33 768,000,000 of members of the Methodist Episcopal Church in the United States alone! Toll on, then, brethren. Do not let the fact that, according to the figures of the speaker quoted above, there will be only 6 400,000,000 negroes and 13 200,000,000 whites—in all 19,600,000,000—of people in the United States at that time disturb you? Who cares for a little deficit of 3,168,000 000? Great is statistics! Of course, other denominations are deluding themselves. They think that they are increasing, but as we are going to include the whole population, and several thousand millions more, they must cease to exist! The only trouble is, that if some of them continue to grow as at present, the multiplication table will wipe us out in the same way.

RAILWAY VOLAPUK.—To him who, in the love of nature, holds communion with the railway trains, she speaks in various languages. Sometimes she speaks through the conductor and says, briefly, "Tix," or "Fare." Sometimes the train butcher interprets for her, and then she talks of books that nobody reads, and fruits that nobody eats, and things that nobody buys. Sometimes, again, the brakeman interprets, and then she voices her thoughts in a weird, mysterious patois, that sounds like something you never heard, and you learn, when it is miles too late, that "Kyorditpnnn! Chair car fp Biroomfid!" meant "Carrolton! Change cars for Bradford!" Again she employs the hackman at the station, and he roars, "Bus forrup town! Going ritup! Hack? Kavallak? kavahack? kavahack? Bus for Thamerica Nouse! Merchant Sotel! This away for Planter Souse!" And still again, the passenger hold converse with you, and one man asks you, "Whyn't you gone to stop off at Enver?" which you understand to mean, "Why are you not going to stop off at Denver?' And yet another begins his narrative—"Dotell you 'bout the time," etc., etc., which by interpretation is, "Did I ever tell you?" etc. And so the way of the traveler is polyglot.—[Burdette.

THE LATEST OFFICIAL BAKING POWDER TESTS.

The present interest in the matter of food adulterations, and the agitation of the question of national and local legislation for the purpose of preventing them, have caused more than ordinary attention to be given to the report of the Ohio State Food Commission, which reveals the extent and character of the adulteration found in many of the baking powders of the market. The presence of so large a number of powders made from alum as was found by the Commission has not been suspected, nor was it supposed that some of the cream of tartar and phosphate brands, whose manufacturers have held them up to the public as pure and wholesome, had become so deteriorated by the use of impure ingredients in compounding them.

The Ohio Commission examined thirty different kinds for their strength and impurities, and declared that powder the best—as it was, of course, the purest—which, being of effective strength, contained residuum in smallest quantity. In these baking powders sold in this State the following percentages of residuum or inert matter were found:

NAME.	PER CENT OF RESIDUUM, ETC.
Royal	7 25
Cleveland's	10 12
Zipp's (alum)	11.99
Sterling	12 63
Dr. Price's	12 66
Jersey (alum)	16 05
Forest City (alum)	24.04
Silver Star (alum)	31 88
De Land's	33.52
Horsford's (phosphate)	36 49
Kenton (alum)	38 17
Patapsco (alum)	49 08

The nature of the residuum bears directly upon the question of health. That in Royal is declared by the Commission to be perfectly harmless. In the case of the alum powders it is considered hurtful, yet the amount found in three of the cream of tartar powders—the Cleveland, Dr. Price's, and Sterling—averaged about the same as that in the Crystal, an alum powder. In the phosphate powders the inert matter is exceedingly large, being more than a third of their entire weight.

The importance of the information conveyed by these figures can be best understood by a simple comparison. Take, for instance, the two first named powders—the Royal and Cleveland's. The inert matter or residuum found in Cleveland's is seen to be about 3 in 7 more than in the other, which is a difference of 40 per cent, the Royal being purer than Cleveland's by a corresponding figure. The inert matter in Horsford's is over five times, or more than 400 per cent, greater than the Royal. The relative purity of all the brands can be computed in like manner.

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23d ANNUAL STATEMENT
JANUARY 1st, 1888
(Condensed.)

Receipts in Year 1887,	$296,061 08
Disbursements "	204,412 98
Assets, Jan'y 1st, 1888,	$1,716,606 23
Liabilities, " "	1,296,365 36
Surplus to Policy-Holders by Conn. and Mass. Standard,	$420,240 87

Of which $181,001.44 is a special reserve due to Savings Endowment policies.
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THE PUBLISHER'S DESK.

NEW YORK, THURSDAY, APRIL 5, 1888.

THE INVISIBLE.

If there is naught but what we see,
What is the wide world worth to me?
But is there naught save what we see?
. . . . . .
If there is naught but what we see,
The friend I loved is lost to me:
He fell asleep; who dares to say
His spirit is so far away?
Who knows what wings are round about?
These thoughts—who proves but from without
They still are whispered? Who can think
They rise from morning's food and drink?
These thoughts that stream on like the sea
And darkly beat incessantly
The feet of some great hope. . . .
. . . . . .
Because he never comes, and stands
And stretches out to me both hands,
Because he never leans before
The gate, when I set wide the door
At morning, nor is ever found
Just at my side when I turn round,
Half thinking I shall meet his eyes,
From watching the broad moon-globe rise—
For all this shall I homage pay
To Death, grow cold of heart, and say,
"He perished, and has ceased to be;
Another comes, but never he"?
Nay, by our wondrous being, nay!
Although his face I never see
Through all the infinite To Be,
I know he lives and cares for me."

—[E. R. Sill, in the Independent.

OUR STREET.

LAFAYETTE PLACE

A NOOK RICH IN MEMORIES OF YEARS AGO—MEN WHOSE HOMES WERE THERE

[This article, taken from the "Mail and Express," will give our readers some idea of the past of our street. Some day we intend to follow it up with an article on its present. We will explain to our readers that La Grange Terrace, mentioned below, stands opposite the white marble-fronted building occupied by the new offices of The Christian Union. It is now better known as The Colonnade, on account of the long row of immense Corinthian pillars with which it faces the street. The glory of this place has departed, but at the time of its construction it was condemned by the local press because of undemocratic magnificence.—PUB. C. U.]

Lafayette Place is rich in golden memories to old New Yorkers. For more than half a century this street has passed a sort of monastic life amid the bustle of the great city. Midway between those two great thoroughfares, Broadway and the Bowery, it has steadily held its own as a quiet resort, and the rattle of an occasional butcher's cart or an express wagon has startled echoes that seemed to resent the noisy intrusion.

But Lafayette Place to-day presents a very different aspect from the Lafayette Place of twenty five years ago. Then the street was lined on either side with large trees, and the handsome residences were the homes of New York's best society people, like the Sandses, the Morgans, and others of that ilk. La Grange Terrace at that time held within its precincts many wealthy men, and was not, as at present, given over to business.

Lafayette Place first came prominently into notice in the summer of 1836, when La Grange Terrace was in course of construction. With the new enterprise Vauxhall Garden was greatly abridged. The latter ran from Broadway to the Bowery, and was a favorite resort for sighing lovers, who could talk love and eat ice-cream in its leafy nooks. It was established early in the century by a Frenchman named Delacroix. After a few years he began a series of summer concerts, and later on he had a small stage constructed on which many of the best actors of the day appeared. He first engaged members of the old Park Theater company, who had been thrown out of employment by the closing of that establishment for the summer season of 1806. Among the members of the company were Mr. and Mrs. Poe, the father and mother of Edgar Allan Poe. The opening play was "Animal Magnetism," on May 9 1806. Mrs. Poe was an actress of some ability, but Mr. Poe's dramatic powers were of a very limited range. On August 30 of the same year fire destroyed the little stage. For many years after the conflagration there were no dramatic performances there.

Then the demands of the trade swept away Vauxhall Garden, but Lafayette Place remained invulnerable and was still the home of wealthy people. It added to its respectability the element of religion, for three churches were erected within its precincts. St. Bartholomew's was the most prominent, perhaps from the fact that more weddings took place there than in any other church in the city. After over thirty years of existence the church was vacated for a more fashionable locality. The old site is now occupied by worthy Father Drumgoole's Mission of the Immaculate Virgin.

Directly opposite St. Bartholomew's was situated the Middle Dutch Church, which, with its eight great pillars made of a single stone each, was destroyed last year, which sheltered an ultra-fashionable congregation. On Eighth Street, facing Lafayette Place, was another church, erected by the Presbyterians in 1843, sold to the Episcopalians by them to the Catholics, and finally transformed into a theater.

Among the old-time residents on Lafayette Place was William B. Astor. Within his parlors many of the most noted balls and parties of the day were given. No. 43 was the home of Mrs. President Tyler when she was Miss Julia Gardiner. President Tyler, on the date fixed for his marriage, came from Washington to Mr. Gardiner's home, and from there went to the Church of the Ascension, where he married Miss Julia. The wedding was strictly private. Edwin D. Morgan, the famous war Governor, lived in one of the houses in La Grange Terrace, and next to him resided John Jacob Astor.

Among the other residents was Mme Canda, who kept a French school for young ladies of the *crème de la crème* of society. The lady had a beautiful young daughter, whose fate was the topic of conversation throughout the city for years. She attended a ball, given in celebration of the eighteenth anniversary of her birthday. When she entered her carriage to return home she sent the coachman back for her fan, which she had left in the parlor. While the coachman was absent the horses took fright and dashed down the street. As they turned the corner Miss Canda was either thrown out or sprang out. Her head struck the curbstone and she was killed. She was buried in Greenwood.

Every stranger who visits Greenwood finds his way to Miss Canda's monument. It is constructed of the finest Italian marble, and the workmanship is of exquisite beauty. A large figure of the young lady—said to be a striking likeness—stands under the archway. The cost of the monument was said to have been $100,000, Miss Canda's intended dowry.

WELL SAID.

"Hazing has been revived at Lehigh University. Spanking ought to follow hard upon. If young men will be children, let them enjoy all the perquisites."—[Exchange.

"Bad luck is simply a man with his hands in his pockets and pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up and working to make it come out right."

Conscientious Scruples.—Obadiah, of Fifth Avenue (to Mrs. Obadiah): "Aren't you going to church this morning, my dear?" Mrs O: "No; I am compelled to stay at home. Parker says the footman is sick. Fancy how it would look driving to church without a footman on the box!" Mr. O: "Why don't you take a stage?" Mrs. O: "Because I think it is downright wicked that the stages are permitted to run on Sunday."—[Life.

"No man has a right to expect to succeed in life unless he understands his business, and nobody can understand his business thoroughly unless he learns it by personal application and experience."

MOTTOES.

"Who gives himself with his alms feeds three—himself, his hungry neighbor, and Me"

"I expect to pass through this life but once; if, therefore, there be any kindness I can show or any good thing I can do to my fellow human beings, let me do it now, let me not defer or neglect it, for I shall not pass this way again." K. C.
LONG BEACH, Cal.

"One cannot forever laugh down a great truth, nor keep a great fact from recognition."
NORTH ADAMS. C. J. J.

I wish to form a league, offensive and defensive, with every soldier of Christ.—[John Wesley. E. N. R.
NEW YORK CITY.

"The chief source of self-happiness is the act of making others happy." J. S.
LOUISVILLE, Ky.

One strong, eternal law of love.—[Lowell.
BROOKLYN. M. F. J.

"As for the unity of the Nation, so it is imperative that we strive for unity in the Republic of God." J. A. F.
CRAWFORDSVILLE, Ind.

"Frank, not infallible, steady." B. H.
SPRINGFIELD, Ohio

"To lead opinion—to follow conviction."
WASHINGTON, D. C MRS. W. H. G.

"Learning without pedantry. Piety without cant" P. T. F.
STOCKBRIDGE, Mass.

"Knowledge is gold to him who can discern
That he who loves to know must love to learn."
POUGHKEEPSIE, N. Y. E. C. F.

Duties are ours; events are God's.—[Cecil.
We live in deeds, not years; in thoughts, not reaths.—[Bailey. J. F. F.
ST. PAUL, Minn.

Earnestness alone makes life eternity.—[Carlyle.
Every thought which piety throws into the world alters the world.—[Emerson.
NASHPORT, Ohio. MRS. E. S. H.

"The question is not—Art thou in the nobility? This is the question—Is there nobility in thee?" E. P. H.
SPRINGFIELD, Mass.

"MEM." FOR BUSINESS MEN.

COLLECTING BILLS—A DANGER.

[*From the American Grocer.*]

A very interesting case was recently tried in St. Louis where a grocer and the collector were heavily fined for conspiracy because the debtor was hunted with undue harshness by the collection agency and lost his place several times in consequence. It seems that unreasonable measures, according to this trial, may be taken even to collect a bill, and the debtor has some rights which the creditor is bound to respect. It is well known that damages have been recovered because repeated during postal cards were sent, on the ground that, while the merchant was justified in trying to collect his bill, he was not justified in trying to do so by sending public and open complaints which might injure credit. We clip the following account of the St. Louis suit from the "Republican" of that city:

"The case of Marcellus Brown and P. P. Heinen, charged with entering into a conspiracy with others to injure a railroad man named Jacob Treft, which has been on the docket of the Court of Criminal Corrections, went to trial before a jury yesterday afternoon. The same evidence given at the trial two weeks ago, when the case was dismissed because of a defect in the information, was submitted, and the jury, after thirty minutes' deliberation, returned a verdict finding the defendants guilty, assessing Brown's punishment at a fine of $300 and one day in jail, and Heinen's at a fine of $100. But few present expected the conviction of Heinen, who is the party to whom Treft owed the bill which Brown's collection agency tried to collect. His conviction was attributed to the fact that he showed a disposition to shield Brown.

"The trial brought out some interesting facts, showing how determined bill-collectors are at times. Treft owed Heinen about forty dollars for groceries, and could not pay it for the reason, as he claimed, that he was thrown out of employment by the strike on the Missouri Pacific road over a year ago. The account passed from Heinen to Brown and his partner, an East St. Louis attorney, who began instituting suit to recover the money. Treft claimed that he lost his position through the action of the collection agency in repeatedly garnisheeing his wages. Evidence went to show that the suits were instituted in East St. Louis to collect bills contracted in this city, and that Brown and his associates made a business of collecting bills from railroad men in this manner. R. W. Goode, who appeared as special counsel for the State, conducted the prosecution. When the verdict was announced the counsel for the defense filed a motion for a new trial. Both defendants gave bond for their appearance."

[Is not this decision perfectly just? Is it not time that this garnisheeing of wages, which puts a premium on cruelty, was abolished? If the property owner is entitled to a homestead exemption of $500, is not the laborer entitled to exemption on his month's wages?—PUB. C. U.]

AN ODD IDEA.

Weight sociables are the latest craze at Yankton. They differ from the wait sociables, where you wait three hours for refreshments and then don't get any. In the former the gentlemen select their ladies by lot, take them to the scales, weigh them, pay a quarter of a cent a pound into the general fund, and then escort them to supper. At a Yankton weight sociable the other night a dime museum fat woman was one of the guests, "just to help the fun along." She fell to the lot of an editor.—[Norristown Herald.

CALIFORNIA ONE AHEAD.

"Look here," she exclaimed, "this is terrible. You charge me twenty-five cents for that card of buttons, and back East I could get them for ten cents." "Yes, ma'am, but just think of the elegant climate you get throwed in with every card of buttons."—[Santa Barbara (Cal.) Press.

HOW NOT TO READ A NEWSPAPER.

An exchange says: "It is curious to notice the various ways in which the newspaper is read. Some take it up to fortify their preconceived opinions and confirm their prejudices. Whatever they can find of this nature they eagerly read and applaud; whatever is opposed they either quietly ignore or read only to attack."—[Philadelphia Press.

THE SECRET OF FAILURE.

A young man once asked Baron Rothschild the secret of success; and the Baron looked him over with his keen black eyes and said: "I'd rather tell you the secret of failure. Why they fail seems to be the mystery with most young men. Here is the receipt. One hour a day with your newspaper; one hour a day with your cigarettes; one hour a day with your toilet, and, my word for it, the first position you obtain will be the best you ever will obtain." Three hours a day over and above your routine duties: with less than that Garfield became a classical scholar; with less than that Gladstone has made himself familiar with a dozen professions; with less than that Disraeli became a famous author; with less than that Mr. Arnold, a hurried newspaper man, has given the thought of the world a new impetus in his studies and writings upon the land of Asia; with less than that a thousand business men have become scholars and a thousand scholars have conducted a business.

SHAM CHARITY.

Charity likes to come in and supply the wants which would never have been felt had there been equity. An ounce of justice is sometimes worth a ton of charity.—[Dr. A. Maclaren.

The Patent Office is stuffed full of inventions, but no one has yet invented a plan by which the originator of a great invention may be sure of reaping the reward of his genius.—[Texas Siftings.

NINETY-NINE DEGREES BELOW ZERO.

If it were half a cold as that, a man with rheumatism would feel much worse than usual. Rheumatism defies ordinary remedies. But it yields to the power of Perfected Oxygen, the vitalizer which is accomplishing such wonders. Want to know about Perfected Oxygen? Write to Walter C. Browning, M.D., 1,285 Arch Street, Philadelphia, Pa. He sends full particulars free of charge.

MADAM PORTER'S COUGH BALSAM is one of the best remedies for Coughs and Colds Successfully used over fifty years.

FUGITIVE POEMS.

BERLIN, THE SIXTEENTH OF MARCH.

By Edwin Arnold.

[This poem, the first written by Mr. Arnold since the honor of knighthood was conferred upon him, originally appeared in the "Asiatic Quarterly Review," and was cabled to the New York "Times," from which we take it.—Eds., C. U.]

Thunder of funeral guns,
Deep sad bells with your boom,
Sorrowful voices of soldiers and folk,
Whom lay ye here in the tomb?

Whom? the cannons reply,
Baying like dogs of war
Whose master is gone on a path unknown,
Our glory, and lord, and star.

William, Kaiser and King,
For him our iron throats yell.
Victor we hailed him on many a field,
We make to his soul farewell.

Whom? say the slow-swinging bells,
William, pious and dear,
Ofttimes he knelt to the King of kings
Where now he lies on his bier.

He took from his God alone
The Crown of the Fatherland,
And now he hath given it back undimmed
To death's all-masterful hand.

Whom? shout the serried ranks,
Guardsmen, and Jagers, and all?
The lordliest lord and the kingliest king
That ever raised battle call.

At his word we thronged to the field,
Sure of success to betide,
Sure that the Kaiser would fight for peace,
Sure of Heaven on our side.

Whom? sigh women and men,
And fair-haired German boys,
And girls with eyes of his cornflower's hue,
For our Father we raise our voice.

William the Emperor, dead!
Lo, he made us one land:
Thanks to him and his chosen chiefs,
Strong and secure we stand.

Steadfast from birth to death,
Whateo was right he wrought;
Duty he loved, and his people and home—
Now to dust he is brought.

Thunder of funeral guns,
We hear you with English ears;
In English breasts it echoes, sad bells,
This tiding your tolling bears.

Warriors stalwart and fierce,
We see you are tender and true.
We are come of a kindred blood, we share
This sorrow to-day with you.

Folk of the Fatherland,
Our hearts for your grief are fain,
God guard your Kaiser Frederick
And give ye good days again!

THEIR DIFFERENT WAYS.

I.

She sought her "rights."
Robbed by some cruel chance of life's delights,
With a dissatisfied and restless soul,
With a half-logic which she counted whole,
Earnest, no doubt, and honest, not unsexed,
But hungering and querulous and vexed,
With starving instincts in a fruitless frame
And with an itching for the sort of fame
Which comes from the mere printing of a name,
She clamored for her "rights," showed solemn craft,
And men,
Brute men,
They only laughed.

II.

She did not seek her "rights."
She dreamed not of some path to mannish heights,
But followed nature's way and deemed it good,
And bloomed from flower to fruit of womanhood;
She loved the "tyrant;" bore her noble part
In life with him, and thought with all her heart
She had her rights.
She held that something men and women meant
To be unlike, but each a supplement
Unto the other; 'twas her gentle whim
He was not more to her than she to him.
And little children gathered at her knee.
And men,
Brute men,
Would die for such as she.
—[Chicago Mail.

SPRING STIRRINGS.

Lo, somewhere swung in ether free,
The spider sights a nook where he
May dine and sup,
And likewise build a winding stair,
Which flies exploring, unaware,
May tumble up.

Now doth the mute and struggling worm,
Far in his clay deeps, writhe and squirm,
To life recalled;
Wriggle and crawl for all he's worth
To get above the breaking earth
His forehead bald.

Now, in his lone and dark domain,
The cockroach plans his spring campaign
With studious mind;
And to the bearing of a sage
Unites the seeming of great age
And thought refined.

As for mosquitoes, wasps, and bees,
And other things as prompt as these
To bite and sting,
If only kindly Nature would
Forget to waken them, for good—
Thrice welcome, Spring! —[Puck.

TO THE NIGHTINGALE.

By A. Mary F. Robinson.

[*From the Greek of Aristophanes.*]

O dear one with tawny wings,
Dearest of singing things,
Whose hymns my company have been,
Thou art come, thou art come, thou art seen!
Bid, with the music of thy voice,
Sweet-sounding rustler, the heart rejoice:
Ah, louder, louder, louder sing,
Flute out the language of the spring;
Nay, let those low notes rest,
Oh, my nightingale, nightingale, trill out thy anapæst!

Come, my companion, cease from thy slumbers
Pour out thy holy and musical numbers,
Sing and lament with a sweet throat divine,
Itys of many tears, thy son and mine;
Cry out, and quiver and shake, dusky throat,
Throb with the thrill of thy liquidest note.
Through the wide country, and mournfully through
Leafy-haired branches and boughs of the yew,
Widens and rises the echo until
Even the throne-room of God it shall fill,
Then, when Apollo, the bright-locked, hath heard,
Lo! he shall answer thine elegy, bird,
Playing his ivory seven-stringed lyre,
Standing a god in the high god's choir.

Ay, and not he alone.
Hark! From immortal throats arise
Diviner threnodies,
Sounding together in a heavenly moan,
And answering thine own.
—[Selected.

THE VERY TOUGHEST OF ALL.

So tough, so hard, so difficult to drive out is that hateful old malady, rheumatism, that people sometimes endure its torments for years and years, under the mistaken idea that nothing can overcome it. Just what a mistake such people make may be inferred from the case of Miss Winfree, of Lynchburg, Va. She had been afflicted with rheumatism since she was four years old. When she was thirteen her father thought it would be a good idea to try Compound Oxygen on her.

What was the effect on this rheumatism of nine years' standing? For the first few days the young lady was discouraged; was pale, and had little strength; thought it affected her heart.

But how was it after five weeks? Altogether a different experience. Her father wrote:

"Within a week from beginning the use of the Oxygen she began to show signs of improvement: *since then her recovery has been remarkable.* I have never seen anything to equal it. *The action of the heart is quiet and soft; there has been no sign of rheumatism; she sleeps sweetly all night; has fine appetite; has gained many pounds of flesh, and has considerable color; can walk all about the house, and has paid two or three visits in the neighborhood.*"

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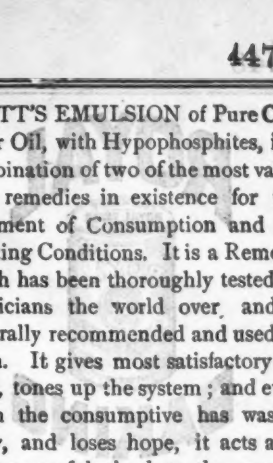

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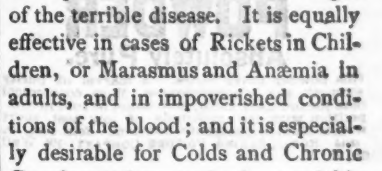

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